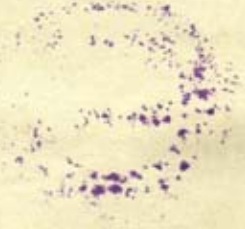
GOVERNMENT OF INDIA
Central Archaeological Library
Archaeological Survey of India
JANPATH, NEW DELHI.

Accession No. 83463

Call No. 417.32
Sah

83463

THE INSCRIPTIONS OF BIHAR



THE INSCRIPTIONS OF BIHAR

(From earliest times to the middle of 13th century A.D.)

83463

Dr. Bhagwant Sahai, M.A., Ph. D.
University Professor and Head of the Department
of Ancient Indian History and Archaeology,
Patna University, Patna-5.



417.32
Sah

Ramanand Vidya Bhawan

DEDICATED

TO THE SACRED MEMORY

OF MY MOTHER

LATE SMT. MANMAYA DEVI

PREFACE

The State of Bihar, like other parts of the country, is extremely rich in its inscriptional material. But unforunately no serious and critical studies of the inscriptions of Bihar have so for been made by the scholars on the subject. Sri R.K. Choudhary's *'Select Inscriptions of Bihar'*, published as far back as 1958, enshrines within its fold some of the important inscriptions from the state; but the work is by no means a critical study of the Bihar inscriptions. However, it contains a succinct and interesting account of the inscri--ptions of the state revealing their importance for the study of the history. Dr. B. P. Sinha's article *'On Inscriptions of Bihar'*, publi--shed in *'Ancient Bihar'* on the occasion of the Silver Jubilee Celebration of the Department of Ancient Indian History and Archaeology, Patna University, some time in September 1978, brings out in brief the importance and salient features of the inscriptions of Bihar. However, these writings simply furnish us with a peep into the vast panorama of the epigraphical potentialities of the Bihar inscriptions. A detailed work, devoted exclusively to the inscriptions of Bihar, is, therefore, a desideratum, especially for the serious researchers carrying on researches on the various aspects connected with the history of Bihar in particular and of India in general.

In the following pages, an attempt has been made to present a classified list of such inscriptions, and summaries thereof, which are of undoubted historical importance, arranging them, as far as it could be possible, periodwise from the earliest times to about the middle of the 13th century A.D., the earliest of them being those which were engraved by the order of the great Mauryan monarch Aśoka. Archaeological excavations coupled with explorations and chance finds have brought to light a sufficiently large number of inscriptions from different parts of the state; but, by far, the inscribed seals are more numerous, the majority of them having come from the excavations at Vaiśālī and Nālandā. The seal inscriptions (with a few exceptions) have, however, been left out purposely from

making the work unnecessarily lengthy, regard being had, as already stated earlier, for the inscriptions which are important from the historical point of view.

I must place on record first the deep sense of gratitude that I owe to my esteemed teacher, Dr. B.P. Sinha, M.A., Ph. D. (Lond.), formerly University Professor and Head of the Department of Ancient Indian History and Archaeology, Patna University, Patna, for it was he who had asked me to prepare a list of the inscriptions of Bihar, when it occurred to me to add summaries to the inscriptions included in the list to be of any use to the future researchers. Dr. A. M. Shastri, M.A., Ph.D., University Professor and Head of the Department of Ancient Indian History, Culture and Archaeology, Nagpur University, Nagpur, State of Maharashtra, a great Sanskrit scholar and authority on ancient Indian inscriptions, who happened to see the work while in progress, had expressed his approbation for it and had also made certain useful suggestions for its improvement. My sincere thanks are due to him for his words of encouragement in this maiden attempt of mine. In the preparation of the present work, I have received unstinted help from my former student Dr. Chitta Ranjan Prasad Sinha, M.A., Ph.D., K.P. Jayaswal Research Institute, Patna, in more than one way, for which I must express my grateful thanks to him. My thanks are also due to Dr. S. Malti Devi, M. A., Ph. D., Dr. M. C. P. Shrivastava, M.A., Ph. D. and Dr. S.N. Sahay, M. A., Ph. D., Readers in the Department of Ancient Indian History and Archaeology, Patna University, Patna, for their kind help and useful suggestions. And lastly I must extend my thanks to Dr. Bhagwan Singh, M.A., Ph.D., for having spared me from the ordeal of its publication.

Patna 21.4.1983.

Rāmanavamī, v. s. 2040.

Bhagwant Sahai

TRANSLITERATION TABLE

a	अ	ṛ	ऋ	anusvāra	ं	ṃ	
ā	आ	e	ए	visarga	ः	ḥ	
i	इ	ai	ऐ				
ī	ई	o	ओ				
u	उ	au	औ				
ū	ऊ						
k	क्	ch	च्	ṭ	ट्	t	त्
kh	ख्	chh	छ्	ṭh	ठ्	th	थ्
g	ग्	j	ज्	ḍ	ड्	d	द्
gh	घ्	jh	झ्	ḍh	ढ्	dh	ध्
ṅ	ङ्	ñ	ञ्	ṇ	ण्	n	न्
p	प्	y	य्	ś	श्	kṣ	क्ष्
ph	फ्	r	र्	ṣ	ष्	tr	त्र्
b	ब्	l	ल्	s	स्	jñ	ज्ञ्
bh	भ्	v	व्	h	ह्		
m	म्						

Common words and modern names are usually written without any diacritical marks.

ABBEREVIATIONS

ABORI	Annal of the Bhandarkar Oriental Research Ins--titute, Poona
AI	Ancient India-A Bulletin of the Archaeological Survey of India
ASI	Archaeological Survey of India
ASIAR	Archaeological Survey of India-Annual Report
ASR	Archaeological Survey of India-Cunningham's Report
CII	Corpus Inscriptionum Indicarum
EI	Epigraphia Indica
IA	Indian Antiquary
IC	Indian Culture
IHQ	Indian Historical Quarterly
JASB	Journal of the Asiatic Society of Bengal, Calcutta
J & P ASB	Journal and Proceeding of the Asiatic Society of Bengal, Calcutta
JBORS	Journal of the Bihar and Orissa Research Society, Patna
JBPP	Journal of the Bihar Purāvid Parishad, Patna
JBRS	Journal of the Bihar Research Society, Patna
JISOA	Journal of the Indian Society of Oriental Art
JRASBL	Journal of the Royal Asiatic Society of Bengal
l/ll	line/lines
MASB	Memoir of the Royal Asiatic Society of Bengal
MASI	Memoir of the Archaeological Survey of India
NS	New Series
p/pp	page/pages
pl/pls	plate/plates
PMCA	Patna Museum Catalogue of Antiquities
v/vv	verse/verses
vol./vols.	volume/volumes

Rcvd. Jaipur Shibra Library Sources Bill No. 13730 dt 30/6/94 price Rs 260/-

CONTENTS

	Preface	vii
	Transliteration Table	ix
	Abbreviations	x
	Introduction	1
I	Inscriptions of the Mauryan Period	21
II	Inscriptions of the Post-Mauryan Period	28
III	Inscriptions of the Gupta Period	34
IV	Inscriptions of the Post-Gupta Period	46
	The Maukharī Inscriptions	46
	The Later Gupta Inscriptions	51
	Other Post-Gupta Inscriptions	57
V	Inscriptions of the Pāla Period	67
VI	Inscription of the Sena Period	110
VII	Inscriptions of the Gurjara-Pratihāra Ruler Mahendrapāla	111
VIII	Inscriptions of the Gāhaḍavāla Period	116
IX	Miscellaneous Inscriptions : 8th to the middle of 13th centuries A. D.	124
	Select Bibliography	145
	Index	148



List of Plates

Plate I The Nālandā Clay Seal Inscription of Kumāragupta III

Plate II The Nālandā Clay Seal Inscription of Harṣavardhana of Thāneśvara

Plate III The Nālandā Clay Seal Inscription of Bhāṣkaravarman of Prāgjyotiśa

Plate IV The Gaya Stone Inscription of Nārāyaṇapāla

Plate V The Gaya (Narasiṁha) Temple Inscription of the time of Nayapāla

Plate VI The Gaya (Sītalā) Temple Inscription of Yakṣapāla

Plate VII The Bodhgaya Stone Inscription of Jayachandra of Kanauj

Plate VIII The Nālandā Stone Inscription of Vipulaśrīmitra

Plates IX-XII The Antichak Votive Inscription of Sāhura and Masanikeśa

83463

INTRODUCTION

The inscriptions are doubtlessly among the most important sources for the reconstruction of the history of ancient India. They furnish extremely fascinating study into ancient history. Being contemporary records of the rulers and others, they are more dependable and reliable than other sources. Even though some of the inscriptions might be representing eulogistic and exaggerated accounts in praise of the rulers or persons by whose orders such inscriptions were engraved, the truth hidden underneath such accounts are nevertheless revealed by separating the grains from the chaff-by subjecting the contents to critical scrutiny. The state of Bihar, like other parts of the subcontinent, is also very rich in its inscriptional material, throwing welcome light not only on the political but also on the social, religious, economic and administrative history of India in general and of Bihar in particular.

Archaeological excavations coupled with explorations and chance finds have brought to light a sufficiently large number of inscriptions from different parts of the state, such as inscriptions engraved on the stone pillars and rocks, stone slabs and copper plates, stone and bronze images and terracotta seals. By and large, the inscribed seals are more numerous, majority of them having been obtained from the excavations at Vaiśālī and Nālandā. The earliest inscriptions from Bihar are those which were engraved by the order of the great Mauryan monarch Aśoka. well known to the history more for his policy towards the law of piety *(dhamma)* than for his conquest, on the monolithic pillars at Lauriya Araraj, Lauriya Nandangarh and Rampurva in the Champaran district, the facades of the rock-cut caves in the Barabar group of hills in the Gaya district and the rock over the hill Chandan ir near Sasaram, the chief town of the Rohtas district. Aśoka's inscriptions on the monolithic pillars in the Champaran district cont in only six of his Pillar Edicts. The pillar at Delhi Toora is the sole example containing all the seven Pillar Edicts of the Mauryan monarch. These edicts

were engraved when Aśoka was consecrated twentysix years. They refer to Aśoka's concern for the welfare of his subjects in this and the next world, for the progress of the *dhamma*, and the instructions to the government officers-in-charge of the borders like the Puruṣas, Yuktas, Rājukas, Prādeśikas and Antamahāmātras. The first Pillar Edict emphasises his intense love of *dhamma*, his precepts being 'protection by *dhamma*, administration by *dhamma*, causing happiness by *dhamma* and guarding by *dhamma*'. The second Pillar Edict contains definition of the *dhamma* and describes works of public utility executedby him. The *dhamma* constituted 'freedom from depravity, much good, mercy, liberality, truthfulness and purity'. The third Pillar Edict emphasises on the usefulness of introspection and mentions passions like violence, cruelty, anger, conceit and envy as leading to depravity. The fourth Pillar Edict, describing the judicial policy of the monarch, gives wide judicial powers to the Rājukas, while the fifth Pillar Edict regulates the killing of the birds and animals and bans destruction of the forests uselessly or the living beings therein. The sixth Pillar Edict gives important information that Aśoka began engraving the principles of *dhamma* when he was anointed twelve years. From his Pillar Edicts, it is evident that all the sects were honoured by him with honours of various kinds; and meeting the people personally, Aśoka belived in personal mass contacts and not only on reports from his officers. But of special importance is the Minor Rock Edict of Aśoka found engraved within an artificial cave in the Chandan Pir hill, forming one of the last spurs of the Kaimur range, near Sasaram, wherein, as in the Rūpanātha version, it is stated that Aśoka became more zealous towards *dhamma* since more than one and a half years and made men mingle with gods. The inscription records both in figures and words 256 nights of tour.

Though personally a follower of Buddhism, Aśoka was tolerant to other religious faiths. His three inscriptions are found engraved at the entrances of the caves in the Barabar hill, according to which the caves were excavated by the order of the famous Buddhist monarch for the use of the Ājīvakas, the followers of Goṣala, a rival of the Buddha. No better proof of the faithful execution of

the proclaimed policy of religious toleration can be found. From the second Barabar cave inscription, we learn that the hill was then known by the name of 'Khalatika Parvata'. The third cave inscription corroborates the Buddhist practice of sojourning during the rainy season, for the third cave was excavated for use as shelter during the rainy season. There are three cave inscriptions of the time of Daśaratha, the grandson of Aśoka, one in the Barabar hill and two in the Nagarjuni hill close by, showing that the three caves excavated by his order were also donated to the Ājīvakas. It is, however, difficult to say if he was also pursuing the religious policy of his grandfather Aśoka or he himself was attracted towards the Ājīvaka sect; but there is no denying the fact that even in the hey day of Buddhism, the Ājīvakas were a prominent sect in Magadha and were patronised by the Mauryan rulers.

There are two inscriptions found engraved on the Yakṣa images from Patna. According to K. P. Jayaswal, they contain the names of ancient rulers of Magadha, Ajātaśatru, Nandin and Udāyin. His readings have, however, been contested and the inscriptions are palaeographically placed in the post-Mauryan period. Two mutilated inscriptions from the Maṇiyāra Maṭha at Rajgir mention the hill named Vipula, Rājā Śreṇika, Maṇināga and Bhagini Sumāgadhā. The inscriptions, datable in the 1st-2nd century A. D., seem to record some earlier historical tradition.

An interesting clay seal from Basarh (Vaiśālī) found in course of excavations in 1913-14, bears the name of Mahādevī Prabhudāmā described as the daughter of the Mahākṣatrapa Svāmī Rudrasiṁha and the sister of the Mahākṣatrapa Svāmī Rudrasena. These two Śaka chiefs are known to have been ruling in Ujjain in the last quarter of the 2nd and the first half of the 3rd centuries A. D. No mention is made of her husband, suggesting thereby that he must not have been as significant as her father and brother. Since the seal does not appear to have come from outside, it has reasonably been presumed that she lived in Vaiśālī with her husband, who may have been a Muruṇḍa chief ruling in Vaiśālī at that time. The seal adds a new dimension to the theory of the possible Śaka-Muruṇḍa

rule in North Bihar, and possibly also in South Bihar after the breakup of the Kuṣāṇa empire.

We have a number of inscriptions from Bihar belonging to the Gupta period. The earliest known inscription of the period is the copper plate inscription from Nālandā dated in the 5th year of the reign of Samudragupta, one of the greatest Gupta emperors. Issued from the victorious camp at Nṛpura (modern Nirpura about 2.5 kms. west of Nālandā), it records the grant of two villages to a Brāhmaṇa. At the end, the name of the prince Chandragupta occurs as the *dūtaka* of the charter. The greater portion of the writing being obscure or lost, the details regarding the grant cannot be ascertained definitely. Another copper plate inscription dated in the 9th year of the reign of the same Gupta monarch was found at Gaya. It records the grant of the village Revatikā in the Gayā-viṣaya, and mentions it to have been issued from the victorious camp at the city of Ayodhya. In tenor, script and language, both the documents are practically identical. Unfortunately both the inscriptions are regarded as ancient forgeries, while the seals attached to the copper plates are believed to be genuine. The forgeries, if true, present a sad commentary on the morality of the time.

An interesting inscribed seal comes from Vaiśālī which belongs to the Mahādevī Dhruvasvāminī, who is mentioned as the queen of the Mahārājādhirāja Chandragupta and the mother of the Mahārāja Govindagupta, suggesting thereby that the queens in the period enjoyed the privilege of having their own seals. The seal further shows that the Gupta rule continued the Mauryan practice of appointing their sons as the governors of the provinces. Govindagupta subsequently became the governor of Mālwā under Kumāragupta I. There is yet another seal from Vaiśālī which bears the legend '*Ghaṭotkachaguptasya*'. This Ghaṭotkacha is certainly not Mahārāja Ghaṭotkacha, the father of Chandragupta I, but a Gupta prince stationed in Vaiśālī at that time.

An inscription of considerable historical importance is the Bihar pillar inscription from Biharsharif, now housed in the Patna Museum. It is in two parts. From the mention of Skanda and

Kārttikeya and the Divine Mothers, the first part seems to have belonged to the Śaiva form of worship in its Śākta or Tāntrik development. The inscription has been attributed to Skandagupta by J. F. Fleet; but, according to B. P. Sinha, it should be assigned to Purugupta or more probably to one of his sons, Buddhagupta or Narasiṁhagupta. The Nālandā seals of Narasiṁhagupta and Kumāragupta confirm the Gupta genealogy from Purugupta to Kumāragupta III. The Nālandā seal of Purugupta is important for it shows him to be the son of Purugupta, a fact hitherto unknown. The Nālandā seal of Viṣṇugupta takes the Gupta genealogy one generation later as Viṣṇugupta was the son of Kumāragupta III.

A copper plate inscription from Nandapur in the Monghyr district recording the sale of some fallow land is of particular interest for though the District Officer was himself the applicant for the land, he had to comply rigidly with all the points of the standard procedure. This reflects to what extent the normal rules could not be by passed even by the privileged. The inscription is dated in the Gupta year 169, i. e. 488-89 A. D., when Buddhagupta may certainly have been the ruler; but the non-mention of the monarch's name in the inscription raises doubt and one wonders if it is not indicative of the weakening of the Gupta hold on the region. However, it throws welcome light on the procedure followed with regard to the sale of land.

A unique terracotta sealing recovered in course of excavations at Kumrahāra bears the legend in the Gupta characters '*Śrī-ārogya-vihāre-bhikṣu-saṁghasya*', attesting to the existence of a monastery-cum-sanatorium at Kumrahāra (Pāṭaliputra). It is quite possible one of the monsteries at Kumrahāra may have been the Ārogya Vihāra referred to in the inscription. It affords striking confirmation of Fa-hien's account of the existence of free hospitals in Pāṭaliputra during the reign period of Chandragupta II Vikramāditya. This short insription is also regarded as one of the many indirect evidences in favour of supposing Pāṭaliputra as being the capital of the Gupta empire.

The Bodhgaya stone inscription of Mahānāman II, dated in the year 269 (G.E.), i.e. 588-89 A.D. records the construction of a mansion of the Buddha at the Bodhimaṇḍa. Mahānāman was a Buddhist monk from Ceylon. He also installed a statue of the Buddha at Bodhgaya, as is attested to by the inscription appearing on the pedestal of the image itself. These inscriptions indirectly confirm the tradition that the king Meghavarna of Ceylon was granted permission by the Gupta monarch Samudragupta to construct a monastery for the Ceylonese pilgrims at Bodhgaya.

The Maukharīs came into prominence after the decline of the imperial Guptas. Their antiquity is however, borne out by a clay seal from Gaya bearing the legend '*Mokhaliṇaṁ*' (of the Mokhalis or Maukharīs) in the Aśokan Brāhmi script of the 3rd century B.C., suggesting further very old connection with the Gaya region. That a family of the Maukharī feudatories ruled later in the Gaya rigion is proved by three short inscriptions in the Barabar and Nagarjuni hill caves found inscribed in the characters of the 5th century A.D. The inscriptions introduce the king Yajñavarman, his son Śārdulavarman and his son Anantavarman. Śārdulavarman is expressly called '*sāmanta-chūḍāmaṇi*' (crest jewel of vassal chiefs) in the Barabar hill inscription of his son, which also informs that the hill was then known as 'Pravaragiri'.

But the family which was destined to play a distinguished role in the history of Northern India was that of the Later Guptas of Magadha. The Aphsaḍ stone inscription of Ādityasena, found in the Nawada district, introduces a ruling dynasty of Magadha from Kṛṣṇgupta to Ādityasena. The third member of the dynasty Jīvitagupta made his influence felt in the north in the Himalayan region and in the south-east in Bengal where the Gauḍas were coming up just at that time. His son Kumāragupta fought and defeated Īśānavarman, the Maukharī ruler of Kanauj, who was trying to expand his influence in the east. The Maukharī-Gupta rivalry is known to have continued for several generations. Mahāsenagupta, the grandfather of Ādityasena, defeated Supratiṣṭhitavarman, known to be the king of Kāmarūpa from the Nālandā

seal inscription of Bhāskaravarman. To counter the Maukharī offensive, Mahāsenagupta sought the friendship of the rising family of the Vardhanas of Thāneśvara by marrying his sister Mahāsenaguptā to the grandfather of Harṣavardhana. But the Maukharīs succeeded in occupying Magadha which is proved by the discovery of the seals of the Maukharī kings Sarvavarman, his son Avantivarman and his son Suva or Sucha at Nālandā. The Deo-Baruṇārak inscription of Jīvitagupta II makes mention of Sarvavarman, Avantivarman and another name ending in 'varman' as the supreme lords of Śrīnagara-bhukti (Pāṭaliputra division). The Aphsaḍ inscription also records the construction of a Viṣṇu temple by Ādityasena, the building of a religious college or monastery by his mother Śrīmatī and the excavation of a tank by his wife Koṇadevī. Recent excavations of the mound at Aphsaḍ, supposed to be representing the ruins of the Viṣṇu temple, have revealed a number of stucco panels depicting the Rāmāyaṇic scenes which may have originally decorated the temple. The Mandāra hill inscriptions of the time of Ādityasena in the Bhagalpur district refer to the excavation of a tank by his queen and the setting up of an image of Varāha-Viṣṇu for the acquisition of religious merit. The Shahpur Sun-image inscription of the time of Ādityasena in the Nālandā district, which records the installation of the image in the great *'agrahāra'* of Nālandā by the army commander Śālapakṣa in the reign of the king, is the only Later Gupta inscription dated in the year 66 of Harṣa era commencing in 606-07 A.D. The Mangaraon copper plate inscription in the Bhojpur district is dated in the 17th regnal year of Viṣṇugupta, a Later Gupta king, who was the son of Devagupta and the grandson of Ādityasena. It records the gift of a *'pala'* of oil for burning lamp before the image of lord Subhadreśvara in the temple of Mitra Keśava in the time of Viṣṇugupta. The Deo-Baruṇārak inscription in the Bhojpur district is of considerable importance for it carries the genealogy of the Later Guptas down to Jīvitagupta II and records the grant of the village of Varuṇikā or Kiśoravāṭaka to the temple of the holy god Sūrya under the name of Varuṇasvāmin.

Yaśovarman of Kanauj is learnt from the *Gauḍavaho* of

Vākpatirāja to have defeated the king of Magadha twice. This is further corroborated from the discovery of his stone inscription at Nālandā, which furnishes a glorious account of the monasteries there, and records various gifts as specified in the inscription itself, being made by Malāda, a son of the minister of the king, described as Tikīna (Turki Tegin), the lord of the North and the chief of the Guardians of the Passes, to the temple which the king Bālāditya had erected at Nālandā in honour of the son of Śuddhodana, i.e. the Buddha.

A sufficiently large number of inscriptions of the Pāla period have been found from different parts in Bihar. In ancient times, the fortunes of Bengal were closely linked up with Magadha. The end of the Later Guptas led to political anarchy in the land, which was brought to an end by the people who assembled together and chose Gopāla as their monarch. His son Dharmapāla ruled over both Bihar and Bengal. According to his Khalimpur inscription, Pāṭaliputra continued enjoying its strategic position in the riverine traffic of the lower Gangetic plain. His Nālandā copper plate inscription records the grant of the village Uttarāmā in the Gaya-viṣaya to a Buddhist monk. An inscription of his time dated in the 26th year of his reign found at Bodhgaya records the installation of a four-faced Mahādeva (Chaturmukhi Liṅga) in Champāśayatana within the Bodhgaya temple complex by one Keśava, the son of a sculptor named Ujvala, and also the excavation of a tank by him at a cost of three thousand *drammas*. The dedication of a Brahmanical temple at Mahābodhi, regarded as the greatest place of the Buddhist pilgrimage, is worthy of note. It suggests undoutedly the policy of religious toleration pursued by Dharmapāla. A fragmentary stone inscription of the time of Dharmapāla is found inscribed on the rim of a sculptured *stūpa* at Nālandā. The inscription, which records the construction of the *stūpa*, clearly states that in the construction of the monument, the local masons were employed to work (*atratyaiḥ śilpibhiḥ . āropitaḥ*), providing a peep into one of the important aspects of ancient Indian architecture and furnishing evidence in unambiguous term that local masons were commissioned in the work of construction of the religious edifices. The inscrip-

tion is though in particular reference to the Buddhist structure, yet it can legitimately be inferred that conditions must not have been otherwise in relation to the construction of the Brahmanical shrines as well.

A number of inscriptions of Devapāla, the son and successor of Dharmapāla, have also been found in Bihar. A metal image inscription from Nālandā is dated in the 3rd year of his reign-his earliest inscription yet discovered. It records the setting up of the image by one Vikhākā (Viśākhā), described as the wife of Kalachūrī-antaka. If the reading of the name is correct, it would suggest that the donatrix's husband was a great warrior who distinguished himself by routing the Kalachūrīs in the time of Devapāla. An inscription of his time, found inscribed on a bronze image of Balarāma, records the dedication of the image at Nālandā in the Devapāladeva-haṭṭa by one Nisiṅghikā, the wife of Soujjeka. The Ghosrawan stone inscription of Devapāla records the construction of a Vihāra and Stūpas to the Diamond Throne, thus furnishing proof of the religious zeal which animated the Buddhist community during the sway of the Pāla rule. It also informs that Vīradeva from Nāgrahārā (Afghanistan) had been appointed the chief abbot of Nālandā by Devapāla. The Monghyr copper plate inscription, dated in the 33rd year of his reign, refers to the Kṛmilā-viṣaya in the Śrīnagara-bhukti. Issued from the victorious camp at Mudgagiri (Monghyr), it records that the king, who encamped at the place, constructed a bridge of boats across the river Ganges. It also describes the adventure of Dharmapāla's army in Gaṅgāsāgara, Gokarṇa (Karnataka) and Kedāra (Kedāranātha). The Hilsa stone image inscription, incised on an image of Tārā, refers to the great Buddhist monk Śri Mañjuśrīdeva connected with the Buddhist Mahāvihāra at Nālandā. It is dated in the 35th year of his reign. An undated inscription of his time from Nālandā also praises a monk Mañjuśrīvarmman of the Sarvāstivādin school, described as a great *bhikṣu* of Nālandā. Just possible, Mañjuśrīdeva and Mañjuśrīvarmman may have been the same person. The Nālandā copper plate inscription of Devapāla, dated in the 39th year of his

reign, contains the important information that the Pāla ruler, at the request of Bālaputradeva, the illustrious ruler of Suvarṇadvīpa, granted five villages for the maintenance of the monastery at Nālandā which must have been built at the instance of the said king of Suvaṇadvīpa. Bālaputradeva belonged to the dynasty of the Śailendras who held the island of Java under his sway. The inscription is a testimony of good relation existing between the Pāla ruler of India and the Śailendra ruler of Java.

Devapāla was succeeded by Sūrapāla in c. 858 A.D. His two image inscriptions from Biharsharif refer to the Uddaṇḍapura Vihāra and mention that the consecration ceremony of the images was performed by the oldest monk of the Padidkraman monastery. Thus, before their installation in the shrine, the images were duly consecrated by the oldest monk of the Buddhist establishment in a ceremony specially held for the purpose. It is not improbable if such ceremonies might have been observed while installing Brahmanical images. Both the inscriptions of Sūrapāla are dated in the 2nd year of the reign of the Pāla ruler.

Sūrapāla was succeeded by Vigrahapāla I, the son of Jayapāla and the nephew of Devapāla, who was followed by his son Nārāyaṇapāla. The Bhagalpur copper plate of Nārāyṇapāla is a very important historical inscription. Dated in the 17th year of his reign, it mentions the abdication of the throne by Vigrahapāla in favour of his son Nārāyaṇapāla. It also mentions that Dharmapāla was very much helped by his brother Vākpāla and had defeated Indrarāja (Indrāyudha), captured Kanauj and put Indra's brother Chakrāyudha on the throne of Kanauj. It also informs that Jayapāla had conquered Utkala and Prāgjyotiṣa (Assam) for Devapāla, who was his cousin. It further records the donation of a village in the Tīra-bhukti by the Pāla ruler for the upkeep of the temples of lord Śiva and for the maintenance of the preceptors devoted to the lord. The village donated under this proclamation was made rent-free. It also attests to the prevalence of the Pāśupata sect of Śaivism in Bihar. The Gaya stone inscription of the time of Nārāyaṇapāla records the erection of a monastery for the Brahmanical ascetics by a man named Bhāṇḍadeva in the 7th year of the reign of the Pāla

ruler. It opens with an invocation to Viṣṇu in his Narasiṁha incarnation, and curiously enough it is at present outside the small temple of Narasiṁha in the courtyard of the Viṣṇupada temple, which was certainly built in the time of Nayapāla. It may evidently suggest that the small temple of Narasiṁha was originally built by Bhāṇḍadeva near the monastery and that it was rebuilt later on in the time of Nayapāla. The Indian Museum inscription belonging originally to Biharsharif in the Nālandā district, dated in the 9th year of Nārāyaṇapāla's reign, refers to the installation of an image by a Buddhist *sthavira* (elder monk) Dharmamitra of Andhra Pradesh.

During the earlier part of Nārāyaṇapāla's reign, Magadha remained under the Pālas, but several inscriptions dated in the regnal years of Mahendrapāla I prove that later on it passed along with Northern Bengal into the hands of the Gurjara-Pratihāras. Mahendrapāla conquered both North and South Bihar. His inscriptions dated in between the 2nd and 19th years of his reign have been found from Ramgaya, Gunariya and Biharsharif proving, his hold over the districts of Gaya and Nālandā. The Chotanagpur region also came under his sway, as is attested to by an inscription of his time found on an image of Tārā at Itkhori in the Hazaribagh district. The Dighwā-Dubaulī copper plate inscription of Mahendrapāla shows that in the last decade of the 9th century A. D., the western part of North Bihar was already under the Gurjara-Pratihāras. Issued from the camp at Mahodaya (Kanauj), it records the grant of a village under the Vāliyaka-viṣaya in the Śrāvastibhukti by the Pratihāra ruler. Towards the close of his reign, Nārāyaṇapāla took advantage of fratricidial struggle between Bhoja II and Mahipāla, the sons of the Pratihāra Mahendrapāla I, and reoccupied the region of Uddaṇḍapura. It is amply proved by a brass image inscription of his time from Biharsharif dated in the 54th year of his reign. Inscriptions of his son Rājyapāla, dated in the 28th, 31st and 32nd years of his reign, have been found inscribed on the bronze images from Kurkihāra in the Gaya district. His toleration towards Jainism is evidenced by an inscription dated in the 24th year of his reign found inscribed in a Jaina temple at

Nālandā. Rājyapāla thus further recovered his ancestral possessions.

Rājyapāla's successor Gopāla II ruled over Magadha from the very beginning of his reign. An inscription dated in the first year of his reign was found inscribed on an image from Nālandā. A manuscript of *Aṣṭasāhasrikaprajñāpāramitā* is known to have been copied in the Vikramaśīla monastery in the 15th year of his reign. His son Vigrahapāla II, however, fell on evil days. His son Mahipāla I was, however, a powerful ruler of the dynasty. In his time, the Pāla power revived again and his dominions included places so widely apart as Patna, Gaya, Muzaffarpur, Dinajpur and Tippera. His two inscriptions, both dated in the 11th year of his reign, have been found at Bodhgaya and Nālandā. The Bodhgaya inscription incised on the pedestal of a Buddha image records the donation of two temples and the dedication of the image by a person whose name is unfortunately lost. The Nālandā inscription inscribed on a door-lintel records the renovation of the great Bālāditya temple at Nālandā in the time of the king after it was burnt down by fire. The temple was renovated by a man named Bālāditya, the son of Gurudatta of Tailāḍhaka (modern Telārh), who had emigrated to the village from Kauśāmbī. The burning of the Nālandā temple has been attributed to the Vaṅgāla (Bengal) army, which rebelled against the proto-Buddhist king, sacked the Somapura Vihāra, invaded Magadha and burnt the Nālandā Mahāvihāra. If the view is accepted, it will be one of the real examples of destruction of the monasteries by the Brahmanical army of Bengal. The event is supposed to have taken place in the time of Mahipāla I. The Bodhgaya image inscription of Pūrṇabhadra records the construction of a temple by him who has been described as the illustrious *sāmanta* and the grandson of Dharma of the Chhinda family. It also refers to Uddaṇḍapura where the temple was probably erected. On consideration of palaeography, it seems to belong to the same period as the preceding one, i. e. to the time of Mahipāla I. Mahipāla I's hold over North Bihar is proved by his two image inscriptions found at Imadpur in the district of Vaiśālī, both of them being dated in the 48th year of his reign.

There are some interesting inscriptions at Gaya belonging to

the time of Nayapāla who succeeded Mahipāla I in c. 1035 A. D. One such inscription is found over the gate of the modern Kṛṣṇa-Dvarikā temple at Gaya. It records the construction of a temple of the god Janārdana (Viṣṇu) by Viśvāditya (known as Viśvarūpa), the son of Śūdraka and the grandson of Paritoṣa, in the 15th year of the reign of the king. Another inscription of the same date, found inside the small shrine of the god Narasiṁha, in the compound of the Viṣṇupada temple, records the erection of a temple dedicated to the worship of lord Gadādhara by Viśvarūpa (of the same lineage as in the preceding inscription and establishing an identity between Viśvāditya and Viśvarūpa of the two inscriptions). The Gadādhara image inscription from Gaya, which begins with an invocation to the Sun-god and a verse in praise of him, records the erection of a temple in honour of several deities including Maunāditya and Vijayāditya (probably two aspects of the Sun-god) by the same Viśvarūpa. It is, however, difficult to say whether this inscription too was dated in the 15th year of the reign of the Pāla ruler Nayapāla.

Nayapāla was succeeded by Vigrahapāla III in c. 1050 A. D. The Gaya Akṣayavaṭa inscription dated in the 5th year of his reign, records the erection of two temples of Śiva-one called Vaṭeśa at the *akṣayavaṭa* and the other called Prapitāmaheśvara close by. These temples were also constructed by the same Viśvāditya or Viśvarūpa. The Kurkihāra image inscriptions of Vigrahapāla are dated in the 3rd and 19th years of his reign. While his Biharsharif image inscription is dated in the 12th year of his reign, the Bangaon copper plate inscription is dated in the 17th and the Naulāgarh image inscription in the 24th year of his reign. Issued from the camp at Kāñchanapura, the Bangaon inscription records the grant of a village to a Brāhmaṇa in the Hodreya-viṣaya of the Tīra-bhukti. The Sītalā temple inscription of Gaya records the erection of a temple dedicated to various deities including Maunāditya (an aspect of the Sun-god), the excavation of a tank named Uttaramānasa and the establishment of a free-feeding house (*sattra*) near the *akṣayavaṭa* by the king Yakṣapāla, who is described as the son of Viśvarūpa and the grandson of Śūdraka. What is of particular importance

is that the inscription has safely avoided to mention the name of the Pāla ruler who must have been ruling then. Yakṣapāla is considered to be the contemporary of the Pāla ruler Vigrahapāla III. The non-mention of Vigrahapāla's name in the inscription clearly suggests that the Pāla ruler had lost his ground in Magadha to such an extent that Yakṣapāla had the audacity of defying his suzerainty, though he continued enjoying his imperial status in North Bihar as is proved by the Bangaon and Naulāgarh inscriptions dated in the 17th and 24th years of his reign.

The death of Vigrahapāla III was followed by troublous times owing to the rivalry of his three sons who aspired to the throne and in fact did rule successively. Rāmapāla came to the throne after his two brothers Mahipāla II and Sūrapāla II in c. 1070 A. D. He could have claimed authority over some parts of West Bengal only. There was complete erosion of the Pāla authority in South Bihar. Mahipāla II had not only lost Vārendri to the rebellous Divya, the chief of the Kaivartas, but also his life. Aṅga was under Mathanadeva of the Rāṣṭrakūṭa family and in Magadha Devarakṣita of the Chikkora family was the lord of Pīṭhī who appears to have superseded the authority of Yakṣapāla in the Gaya region. The Gāhaḍavālas encroached over the south-western part of South Bihar, which had formed a part of the Pāla dominion. A new feudatory family of Varṇamāna and Rudramāna rose in the Nawada region. The name ending '*Māna*' reminds us of the Dūdhpānī rock inscription in the Hazaribagh district referring to the king Ādisiṁha of Magadha, identifed as Ādityasena of the Later Gupta dynasty of the 7th century A. D. Ādisiṁha is said to have granted villages to Udayamāna and his two brothers who hailed from Ayodhya and had gone to Tāmralipti. It is, however, a remote possibility that Varṇamāna and his son Rudramāna of the Govindapura inscription, in the Nawada district, were related to Udayamāna of the Dūdhpānī inscription. The '*Gauḍeśvara*' referred to in the Govindapura inscription could have been Rāmapāla or his son Kumārapāla. The Maner copper plate inscription of the Gāhaḍavāla king Govindachandra shows that he was the lord of this region of Magadha in about 1126 A. D. when Rāmapāla was already dead. He also ruled over the western part of North Bihar as is proved by his Don-

Buzurg copper plate inscription of the year 1119-2 A. D. Rāmapāla also lost Mithila in North Bihar to Nānyadeva, the Karṇāṭa chief, who is said to have broken the powers of Vaṅga and Gauḍa. The Simrāon stone inscription of Nānyadeva found at Simrāongarh, situated on the north-eastern border of the Champaran district, just inside the territory of Nepal, is dated in 1097 A. D. It records the construction of some building being made by him. His Andhrāthārhī inscription, in the Madhubani district, found inscribed on the pedestal of a stone image of Viṣṇu, records the installation of the image by one of his ministers, Śrīdharadāsa by name. From Bheet Bhagwanpur, in the Darbhanga district, has been found an inscription incised on the pedestal of an image of Lakṣmī-Nārāyaṇa, which simply gives the name of Malladeva, the son of Nānyadeva. In the folk tales, Bheet Bhagwanpur is stated to be the capital of Malladeva. The inscription is considered important because till now there was no information about him, except a casual reference to him by Vidyāpati in his work '*Puruṣaparīkṣā*'.

Rāmapāla represented the last glow of the dying lamp of the Pālas. The disintegration partly arrested by his heroic efforts and partly by the diplomatic skill of Mathanadeva, the king of Aṅga, now took a steep downward course. Rāmapāla was succeeded by his son Kumārapāla, who in turn was followed by his son Gopāla III. Madanapāla, the son of Rāmapāla succeeded his nephew Gopala III in c. 1144-45 A. D. A number of inscriptions of Madanapāla have been found in Bihar from Nongarh in the Monghyr district, Biharsharif in the Nālandā district, and Valgudar, Jayanagar and Ārmā in the Monghyr district. In the time of Madanapāla, the feudatories asserted themselves, and the rise of Vijayasena even resulted in his expulsion from Northern Bengal. The authority of the Pālas was now confined to a portion of Bihar, where they maintained a precarious existence for a short period, hemmed in on the east by the Senas and on the west by the Gāhaḍavālas. A partially damaged inscription recovered in course of excavations at Antichak, the most probable site of the Vikramaśīla Mahāvihāra in the district of Bhagalpur, casts important sidelight on the history of the period. The inscription introduces four genera-

tions of kings-Keśara, his son Haṁsana, whose son was Sāhura and his son Masanikeśa. From the inscription, Sāhura appears to have been a friend of king of Gauḍa, while he defeated the general Sonadāma of the king of Vaṅga. Though the inscription is damaged at vital points, it seems to suggest the failure of Vijayasena's attempt to occupy Bihar from the side of Bengal. Madanapāla obviously befriended Sāhura against Vijayasena, the king of Vaṅga. Sāhura was enjoying almost independent status during the period of disturbed political condition in the area. However, the Sanokhara metal cover inscription, found about 16 kms. from Colgong in the Bhagalpur district, shows that the region was under Ballālasena by the 9th year of his reign, i. e. c. 1167 A. D. The loosening grip of the declining Pāla kings is further suggested by the inscription found at Kandi in the district of Monghyr. In the inscription, Rāṇaka Samudrāditya, the son of Rāṇaka Nanda, does not even mention the name of his overlord who could have been Madanapāla or Govindapāla. Several inscriptions of the feudatory chiefs of the Gāhaḍavālas have been found from Sasaram, Rohtas, Tilothu, etc. in the district of Rohtas. The family of Mahānāyaka Pratāpadhavala of Jāpila ruled over these regions. The Tārāchaṇḍī rock inscription of Pratāpadhavala, dated in c. 1169 A. D., is of considerable importance. It records the interesting fact that the Brāhmaṇas of village Suvarṇahala secured a forged document by fraudulent means in respect of two villages by bribing Deu, an officer of the Gāhaḍavāla king Vijayachandra of Kanauj, ruling in between 1155-70 A. D. Pratāpadhavala has, therefore, cautioned his descendants not to recognise the spurious document, and collect the revenues and tolls from the two villages as usual. Even the copper plate grant of Vijayachandra, declared as forged document in the Tārāchaṇḍī rock inscription, has been secured from a house in the village Suṇahara (or Suvarṇahala) near the Tārāchaṇḍī hill. The Tārāchaṇḍī inscription clearly shows that though Pratāpadhavala was semi-independent, he was obliged to recognise the suzerainty of the Gāhaḍavālas, and that the king had the power to grant land to any person he liked and appoint his own officers within the territory ruled over by them. The last glimpse of the Pāla ruler is afforded by an image inscription found in the Gadādhara temple at

Gaya, dated, V. S. 1232, i.e. 1175 A.D. in the fourteenth year of the *'gatarājya'* of Govindapāla about whom nothing else is known.

Inscriptions reckoned in the Lakṣmaṇasena era have been obtained from Bodhgaya, suggesting that the tradition of Lakṣmaṇasena's rule over Magadha persisted long after the end of his reign. Lakṣmaṇasena is known to have won victories over the Gāhaḍavālas who may have even been driven away from Magadha. However, Bihar was overrun and conquered by Bakhtiyar Khilji in the year 1199 A.D. and many of the extant images and monasteries were smashed and demolished by the followers of Islam. Lakṣmaṇasena was defeated by Bakhtiyar Khilji in Nadiya in Bengal the following year. Still the Sena *āchāryas* continued ruling over the Bodhgaya region which was very often the target of the Turk raids. According to the Jānībighā stone inscription, found 10 kms. west of Bodhgaya, Pīṭhipati Jayasena, the son of Buddhasena, granted a village for the maintenance of the Diamond Throne and the monastery to the Ceylonese monk Maṅgalasvāmin. The inscription shows that the *āchāryas* with their names ending in 'sena' continued ruling over the region. They, howver, cannot be connected with the Senas of Bengal. It may be noted that the Ārmā inscription makes mention of Āchārya Devasena, who was the Pīṭhipati and a feudatory under Madanapāla in c. 1157 A.D. Although we do not know about his immediate successors, it is not improbable that Buddhasena and Jayasena of the Jānībighā inscription may have descended from Devasena of the Ārmā inscription. The Jānībighā inscription is dated in the 83rd expired year of the Lakṣmaṇasena era (commencing in 1179 A.D.), i.e. 1262 A.D. Buddhasena, the father of Jayasena, figures in a stone seal inscription from Bodhgaya presently preserved in the Berlin Museum. The Tibetan monk Dharmasvāmin informs that Buddhasena claimed to be the lor of Magadha in 1234 A.D. He is also referred to as a ruling king in the stone inscription of Aśokachalla, the king of Sapādalakṣa (Kumaun-Garhawal), from Bodhgaya dated in the 74th year of the Lakṣmaṇasena era, i.e. 1253 A.D. Aśokachalla's another Bodhgaya inscription is dated in 1813 of the Nirvāṇa era, i.e. 1274 A.D. This is the first inscription of its kind from Bihar dated in the traditional Nirvāṇa era commencing in 543 B.C.

In North Bihar, two inscriptions, one from Katra in the district of Sitamarhi and the other from Pañchobh in the district of Darbhanga are of considerable historical importance for they introduce hitherto uknown ruling dynasties with the names of the rulers ending in 'gupta'. The Katra copper plate inscription makes mention of the king Jīvagupta, who is described as the son of Śrī Rāmagupta. Both Jīvagupta and his father are mentioned Paramamāheśvara (great devotees of Śiva) and are endowed with the imperial titles of Paramabhaṭṭāraka Mahārājādhirāja-Parameśvara, which may point to the possibility of these rulers having belonged to the so-called family of the Later Guptas of Magadha. On consideration of palaeography, the inscription is placed in the 8th century A. D. The Pañchobh copper plate inscription records the grant of a village by Paramabhaṭṭāraka Mahārājādhirāja Parameśvara and Mahāmāndalika Saṁgrāmagupta, who is described as the lord of Jayapura (Jayanagara near Laheriasarai) and the most devout worshipper of Śiva. The greater part of the inscription gives the genealogical table—Yajñeśagupta, Dāmodaragupta, Devagupta, Rājādityagupta, Kṛṣṇagupta and Saṁgrāmagupta. The dynasty claims descent from Arjuna and is designated 'Somavaṁśī.' The mention of the Guptavaṁśa as referring to the dynasty to which the rulers enumerated in the inscription belong to, however, suggests this royal line also having some cognate relationship with the Later Gupta dynasty of Magadha. On the basis of palaeography, the inscription has been assigned to a period not later than the 12th century A. D.

Before closing the study of the Bihar inscriptions, a few more interesting inscriptions may be taken note of. There are two copper plate inscriptions from Bagaha in the district of Champaran, both belonging to the time of the king Sauryāditya stated to be the son of Haṁsarāja and the grandson of Helavarāha of the solar race. Both the inscriptions purport to be the land grants and are dated in 1020 A. D. and 1026 A. D. respectively. What is of particular importance is that in the second copper plate grant the name of the donee is conspicuous by its absence. As suggested by the inscription itself, this grant was merely an illustration, and not actually issued in favour of any donee, rather it was merely kept in the record office

of the king as a sample draft for being consulted by the scribes while preparing similar other documents. The Nālandā stone inscription, which records the benefactions of a Buddhist ascetic named Vipulaśrīmitra, opens with an obeissance to the Buddha followed by a hymn addressed to the divine Dharmachakra and Tārā, and mentions that the ascetic made an offering of a casket at a temple of Khasarapaṇa for the Prajñāpāramitā manuscript and four images at its alms houses on the occasion of a festival, carried out repairs to the monastery of Pitāmaha, i. e. the Buddha at Choyaṇḍaka and installed an image of the Jina Dīpaṅkara at Haṁsapura. At Somapura, he built a temple of Tārā, adorned with an attached court and a tank, where he resided and reconstructed a local monastery and presented a gold ornament for the embellishment of a Buddha image. Lastly, he also erected a monastery (most probably at Nālandā itself), 'an ornament of the world surpassing in wonderful manner the palace of Indra' and made it over to the Mitras, the line of the ascetics to which he himself belonged. On consideration of palaeography, the inscription is assigned to the 12th century A. D. There is a stone inscription of considerable interest which was found in the Jehanabad subdivision of the Gaya district. Unfortunately the exact find-spot of the inscription is not known. The inscription, which furnishes a detailed description of the family of Haridharman, a Brāhmaṇa of the Kauṇḍiṇya *gotra*, records the construction of a Viṣṇu temple at the village of Mera in Magadha. Haridharman is credited to have constructed a temple for lord Śiva, made numerous gifts, composed works of literary merit, dug tanks and planted fruit orchards for public use. He is also said to have constructed another exquisite and big temple—a sky-kissing white building dedicated to lord Viṣṇu, shining broadly with the banner raised upwards and appearing like a peak fallen off the hand of Hanumāna, tired owing to his journeys, split up from the mountain that was brought with the trees standing on it, in order to cure the wounds sustained by Lakṣmaṇa. His mother Subhaṭā is stated to have added a tank to the temple. A village named Vasudhārā is also said to have been dedicated for the maintenance of the temple along with ornaments, seats and cows. The villages Mera and Vasudhārā mentioned in the inscription have, however,

not yet been identified. The inscription is dated in the year 1097 of the Śaka era, i. e. 1175 A. D.

The inscriptions from Bihar are thus of absorbing interest, casting very valuable light on the political, social, economic and religious history of the ancient period.

I

INSCRIPTIONS OF THE MAURYAN PERIOD

1

The Lauriyā Arārāj Pillar Inscriptions of Aśoka:—

The inscriptions are engraved on the Aśokan monolithic pillar which stands at Lauriyā Arārāj, 32 kms. north-west of Kesariyā and 26 kms. due west of Motihari, on the road to Govindaganj, in the district of Champaran. The pillar, which, according to V.A. Smith (*Aśoka*, 2nd edition, p. 147), was surmounted by a figure of Garuḍa, measures 11.15 metres in height above the ground.

Language--Prākrit; characters—Aśokan Brāhmī.

The inscriptions comprise the first six (out of the seven) Pillar Edicts of Aśoka, the first four of them being carved on the eastern face of the pillar and the last two on its western face.

The inscriptions belong to the 3rd century B.C., being dated in the reign period of the Mauryan monarch Aśoka.

Reference: Hultzsch,E., *Inscriptions of Aśoka* (*CII*, vol. I), pp. xxviii, 141-45.

2

The Lauriyā Nandangarh Pillar Inscriptions of Aśoka:—

The inscriptions are carved on the Aśokan monolithic pillar which stands at Lauriyā-Nandangarh, 24 kms. north-west of Bettiah in the district of Champaran. The pillar, crowned by the figure of a lion, measures 12.06 metres in height above the ground.

Language—Prākrit; characters—Aśokan Brāhmī.

The inscriptions comprise the first six of the Pillar Edicts of Aśoka, the first four of them being carved on the eastern face of the pillar and the last two on its western face.

The inscriptions belong to the 3rd century B.C., being dated in the reign period of the Mauryan monarch Aśoka.

Reference: Hultzsch, E., *Inscriptions of Aśoka* (*CII, vol.* I) pp. xviii, 145 5.,

3

The Rampurvā Pillar Inscriptions of Aśoka:—

The inscriptions are carved on the Aśokan monolithic pillar which once stood at Rampurvā, a village about 52 kms. north of Bettiah and 3 kms. north-west of Gaunaha railway station on the border of Bihar and Nepal in the district of Champaran; but is now lying in situ. Originally surmounted by the figure of a lion, the shaft of the pillar measures 13.7 metres in length.

Language—Prākrit; characters—Aśokan Brāhmī.

The inscriptions comprise first six of the Pillar Edicts of Aśoka, having been divided into two columns on the opposite faces of the pillar.

The inscriptions belong to the 3rd century B.C., being dated in the reign period of the Mauryan monarch Aśoka.

Reference: Hultzsch, E., *Inscriptions of Aśoka* (CII, vol I), pp. xviii-xix, 151-55.

Contents of the Pillar Edicts:—In Pillar Edict I, Aśoka has emphasised on intense love of *dhamma*, rigorous scrutiny, extreme obedience, utmost fear and extreme energy for the promotion of things of this and the next world. Through his instructions, this regard for *dhamma* and love of *dhamma* have grown and had been growing day-by-day among his people. And his officers of all ranks and so also the Mahāmātras for the Frontier Kingdoms were capable enough of promoting such ideals among others as well. His precept included: 'Protection by *dhamma*, administration by *dhamma*, causing happiness by *dhamma* and guarding by *dhamma*.

In Pillar Edict II, Aśoka has defined *dhamma* and described the work of public welfare executed by him. According to him, the *dhamma* constituted freedom from depravity, much good, mercy, liberality, truthfulness and purity. He also mentioned that he gave gift of sight in manifold ways and conferred various favours

upon the bipeds and the quadrupeds, the birds and aquatic animals, even up to the boon of life, and expressed the hope that the people would emulate his good deeds.

In Pillar Edict III, Aśoka has emphasised on the usefulness of introspection (*paṭivekhā*) and pointed out that passions-such as violence, cruelty, anger, conceit and envy led to depravity. Hence, he wanted the people to see for themselves what were good to them, not only for this world but also for the next world.

In Pillar Edict IV, there are two parts. In the first part, Aśoka has described the powers and duties of his officers, the Rājukās, stressing that his orders will be supreme. The Rājukās were required to look after the welfare and happiness of the people, acting like a clever nurse engaged in bringing up the offspring. They were, therefore, required to cause welfare and happiness to the people and perform their duties with confidence and without fear, and for which they were fully armed with the powers of giving award and punishment to the people.

In its second part, Aśoka has mentioned that men bound with fetters or sentenced to death were granted three days' time, during which period they were entitled to represent their cases through their relatives for being reviewed for remission from the death sentence, or alternatively they could spend the period in giving alms and observing fasts, so that they might win the next world, and that the manifold practices, self restraint and liberality observed by them might have also some moderating influence among the people in general.

In Pillar Edict V, Aśoka has mentioned the animals and the birds which were declared exempt from being slaughtered, e.g. parrots *mainās*, ruddy geese, swans, *nandi mukhas*, *gelāṭās*, flying foxes, queen ants, female tortoises, boneless fish, *vedaveyakas*, *gaṅgā pap-uṭakas*, skates, tortoises and porcupines, hare-like squirrels, twelve-antler stags, bulls set free, household vermins, rhinoceros, grey doves, village pigeons, and tall quadrupeds which are neither used nor eaten. She goats, ewes and sows having young ones and giving milk, were unworthy of slaughter and so also those of their young ones up to the age of six months. Cocks were not to be caponed.

Husks containing living things were forbidden from being burnt. Forests were not to be set on fire for mischief or injury to life. The living were not to be fed with the living. On certain auspicious and festive days, fish were not to be killed or sold. On such days, bulls, he-goats, rams, boars, etc. were not to be castrated, nor the horses and the bulls were to be branded. At the end, Aśoka also makes mention of twenty-five jail deliveries having been made on the occasion of the twenty-sixth year of his consecration.

And in Pillar Edict VI, Aśoka has declared the motive behind causing the writing of such *dhammalīpis*, and also made his points of view clear with regard to the relation between the king and the subjects. It is also evident from this Pillar Edict that he had started getting the *dhammalīpis* written from the twelfth year of his consecration for the welfare and happiness of the people so that they might attain to the *dhamma*.

4

The Sasaram Minor Rock Inscription of Aśoka :—

The inscription is found inscribed in an artifical cave on the hill called Chandan Pir, one of the last spurs of the Kaimura Range, about 3 kms. to the east of Sasaram, the chief town of the Rohtas district.

Language-Prakrit; characters—Aśokan Brāhmī.

The inscription, containing eight lines of writing, constitutes the Sasaram version of the Minor Rock Edict of Aśoka, which contains rescripts on morality for the welfare and happiness of the people.

The inscription belongs to the 3rd century B. C., being dated in the reign period of the Mauryan monarch Aśoka.

Reference : Hultzsch, E., *Inscriptions of Aśoka* (*CII*, vol I) pp. xxiv, 169-70.

5

The Barabar Hill Cave Inscription of Aśoka :—

The inscription is carved on the eastern side of the entrance

doorway of the Sudāmā cave in the Barābar hill situated 26 kms, due north of Gaya, the chief town of the Gaya district.

Language-Prakrit; characters-Aśokan Brāhmī.

The inscription, running in two lines, records the dedication of the (Nigoha) cave by Rājā Piyadasi (Aśoka) for the use of the Ājīvaka sect.

The inscription belongs to the 3rd century B. C., being dated in the reign period of the Mauryan monarch Aśoka.

References: Cunningham, A., *Inscriptions of Aśoka (CII, vol.* I) p. 30; Hultzsch, E., *Inscriptions of Aśoka* (CII, vol I), pp. xxviii, 18I-82-

6

The Barābar Hill Cave Inscription of Aśoka:—

The inscription is carved on the right hand wall of the entrance of the Viśva Jhopri cave in the Barābar hill of the Gaya district.

Language-Prakrit; characters: Aśokan Brāhmī.

The inscription, running in four lines, records the dedication of the cave by Rājā Piyadasi (Aśoka) for the use of the Ājīvaka sect.

The inscription belongs to the 3rd century B.C., being dated in the 12th year of the reign of the Mauryan monarch Aśoka.

References Cunningham, A., *Inscriptions of Aśoka (CII* vol. I),p. 30; Hultzsch, E., *Inscriptions of Aśoka (CII,* vol.I), pp. xxviii, 181-82.

7

The Barābar Hill Cave Inscription of Aśoka:—

The inscription is carved on the western side of the entrance doorway of the Karṇa Chaupar cave in the Barābar hill of the Gaya district,

Language—Prākrit; characters—Aśokan Brāhmī.

The inscription records the dedication of the cave by Rājā Piyadasi (Aśoka) for the use of the Ājīvaka sect.

The inscription belongs to the 3rd century B. C., being dated in the 19th year of the Mauryan monarch Aśoka.

References : Cunningham, A., *Inscriptions of Aśoka* (*CII*, vol I), pp. 30-31; Hultzsch, E., *Inscriptions of Aśoka* (*CII* vol. *I*), pp. xxviii, 181-82: Sircar, D. C., *Select Inscriptions*, pp. 75-76.

8

The Nāgārjunī Hill Cave Inscription of Daśaratha :—

The inscription is carved on the left side of the porch of the Vapīya (Vahīyaka) cave in the Nāgārjunī hill, situated about two furlongs from the Barābar hill and 26 kms. due north of Gaya, the chief town of the Gaya district.

Language-Prakrit; characters-Aśokan Brāhmī.

The inscription, running in four lines, records that the cave was given for the use of the Ājīvaka sect by the king Daśaratha, the grandson of the Mauryan monarch Aśoka.

The inscription belongs to the last quarter of the 3rd century B.C., being dated in the beginning of the reign of the king Daśaratha.

References: Cunningham, A., *Inscriptions of Aśoka* (*CII* vol. I) p. 30; Sircar, D. C., *Select Inscriptions*, pp. 77-78.

9

The Nāgārjuni Hill Cave Inscription of Daśaratha :—

The inscription is carved on a sunken panel over the doorway of the Gopī cave in the Nāgārjunī hill of the Gaya district.

Language-Prakrit; characters-Aśokan Brāhmī.

The inscription, running in four lines, is word for word the same as in the Vahīyaka cave, excepting the name of the cave being given here as the Gopikā Kubhā (cave).

The inscription belongs to the last quarter of the 3rd century B. C., being dated in the beginning of the reign of the king Daśaratha.

References : Cunningham, A., *Inscriptions of Aśoka*, (*CII*, vol. I) p. 31; Sircar, D. C., *Select Inscriptions*, pp. 77-78.

10

The Nāgārjunī Hill Cave Inscription of Daśaratha :–

The inscription is carved on the right hand jamb of the doorway of the Vedāthikā cave of the Nāgārjunī hill of the Gaya district.

Language-Prakrit; characters-Aśokan Brāhmī.

The inscription, running in four lines, is word for word the same as in the Vahiyaka cave, excepting that the name of the cave given here being the Vedāthikā Kubhā (cave).

The inscription belongs to the last quarter of the 3rd century B.C., being dated in the beginning of the reign of the king Daśaratha.

References : Cunningham, A., *Inscriptions of Aśoka* (*CII*, vol. I), p. 31; Sircar, D. C. *Select Inscriptions*, pp. 77-78.

11

The Barābar Hill Brāhmī Inscriptions mentioning 'Gorathagiri'–

The inscriptions are carved on the surface of the granite rocks of the Barābar hill in the Gaya district.

Language-Prakrit; characters-Aśokan Brāhmī.

The inscriptions consisting of 'one word only' give the name of the Barābar hill as the 'Gorathagiri'.

On consideration of palaeography, the inscription may be dated in the 3rd century B.C.

Reference : *JBORS*, vol. I, pp. 163-64.

II

INSCRIPTIONS OF THE POST-MAURYAN AND PRE-GUPTA PERIOD

12

The Bodhgaya Railing Inscription referring to the Gifts of Kuraṅgī :—

The inscriptions are carved on fifteen upright pillars and two coping stones of the sandstone railing which enclosed the Mahā-bodhi temple at Bodhgaya in the district of Gaya.

Language-Prakrit; characters-Brāhmī.

The inscriptions refer to the gifts of the noble lady Kuraṅgī who, in some of the inscriptions, has been described as the daughter of Jīva and the sister-in-law of Indrāgni-mitra.

On consideration of the palaeography, the inscriptions may be dated in the 2nd-1st century B.C.

References : Barua, B.M., *Gaya and Buddha Gaya*, Book III, pp. 66-67; Mitra R.L. *Buddha Gaya*, pp. 182-83.

13

The Bodhgaya Railing Inscription referring to the Gift of Sīrīmā :—

The inscription is carved on a mutilated upright pillar of the sandstone railing of the Bodhgaya temple in the district of Gaya.

Language-Prakrit; characters-Brāhmī.

The inscription refers to the gift of Sīrīmā, a female donor from the Indrāgnimitra-prāsāda.

On consideration of the palaeography, the inscription may be dated in the 2nd-1st century B.C.

Reference : Barua, B.M., *Gaya and Buddha Gaya*, Book III, p. 67.

14

The Bodhgaya Railing Inscription referring to 'Nāgadevī's Gift' :—

The inscription is carved on the fragment of an upright pillar of the sandstone railing of the Bodhgaya temple in the district of Gaya.

Language-Prakrit; characters-Brāhmī.

The inscription refers to the gift of Nāgadevī, the wife of the king Brahmamitra.

On consideration of the palaeography, the inscription may be dated in the 2nd-1st century B. C.

Reference : Barua, B. M., *Gaya and Buddha Gaya*, Book III, pp. 67-68.

15

The Bodhgaya Railing Inscription referring to 'Amogha's Gift' :—

The inscription is carved on a cross-bar of the sandstone railing of the Bodhgaya temple in the district of Gaya.

Language-Prakrit: characters-Brāhmī.

The inscription refers to the gift of Amogha.

On consideration of the palaeography, the inscription may be dated in the 2nd-1st century B. C.

References : Cunningham, A., *Mahābodhi*, p. 16; Barua, B. M., *Gaya and Buddha Gaya*, Book III, p. 68.

16

The Bodhgaya Railing Inscription referring to 'Bodhirakṣita's Gift' :—

The inscription is carved on a cross-bar of the sandstone railing of the Bodhgaya temple in the district of Gaya.

Language-Prakrit; characters Brāhmī.

The inscription refers to the gift of Bodhirakṣita, a man of Tāmraparṇī (Ceylon or Tinnevelly region).

On consideration of the palaeography, the inscription may be dated in the 2nd-1st century B. C.

References : Cunningham, A., *Mahābodhi*, p. 16; Barua, B. M., *Gaya and Buddha Gaya*, Book III, p. 68; Mitra, R. L., *Buddha-Gaya*, p. 184.

17

The Bodhgaya Railing Inscriptions referring to the 'Gifts of Kuraṅgī and Sīrīmā' :—

The inscriptions are carved on two coping stones of the Bodhgaya temple in the district of Gaya.

Language-Prakrit; characters-Brāhmī,

The inscriptions refer to the gift of Kuraṅgī, the wife of the king Indrāgni-mitra and the mother of the living sons, and the gift as well of Sīrīmā (Śrīmatī), a female donor from the monastic abode.

On consideration of the palaeography, the inscription may be dated in the 2nd-1st century B. C.

Reference : Barua, B.M., *Gaya and Buddda Gaya*, Book III, p. 69.

18

The Rajgir Stone Image Inscription referring to Śreṇika (Bimbisāra) and Vipula Hill : —

The inscription is carved on the fragment of a red sandstone part of a concave frieze, the back of which shows a pilaster (probably a Jaina sculpture) from the Maṇiyāra Matha at Rajgir (ancient Rājagṛha) in the district of Nālandā.

Language-Prakrit; characters-Brāhmī, Kuṣāṇa characters of the first century A. D.

The inscription mentions the names of the Vipula hill (Parvata Vipula) and the king Śreṇika (Rājā Śreṇika).

On consideration of the palaeography, the inscription may be assigned to the Ist century A. D. (in the Kuṣāṇa period). We have here thus a monumental evidence of the name of the Magadhan king inscribed within some five centuries of his existence.

Reference : *JBORS*, vol. XXII, pt. ii, 1936, pp. 79-80.

19

The Patna Yakṣa Image Inscriptions :—

The inscriptions are inscribed on two Yakṣa images found at Patna. The images bear characteristic polish of the Mauryan age (and, hence, assignable to the Mauryan period).

Language-Prakrit; characters-Brāhmī.

The inscriptions on the two images give the names of the Yakṣas as (i) Yakhe Sanatananda and (ii) Yakhe Achusaṁgika. Accordidg to K. P. Jayaswal, the images bear the names of the ancient Magadhan rulers Ajātaśatru, Nandin and Udāyī (*JBORS*, vol V, pp. 88ff.). But his readings have been challenged by scholars like R.P. Chanda (*JDL*, vol. IV, pp. 47-54: *IA* vol. XLVIII, pp. 25-28) and H. P. Sastri (*JBORS*, vol. V).

R. P. Chanda believes that the letters belong to the Kuṣāṇa period; while Śāstrī is of opinion that they belong to the last phase of the 2nd century B. C. It may be possible that the original images belonged to the early phase of the Mauryan period, while the forms of the letters suggest that the inscriptions were inscribed at a later date in the post-Mauryan period, somewhere about the beginning of the Christian era.

References : *ASR*, vol. I, pp. 1-3; *IA*, vol. XLVIII, 1919, p. 25; *JBORS*, vol. V, pl. I. a.

20

The Bodhgaya Inscriptions of Trikāmala :—

The inscription is inscribed in four lines on the pedestal of an old image representing the Buddha (still in his state of Bodhisattva) at Bodhgaya in the district of Gaya.

Lauguage-Sanskrit, but not yet free from Prakrit forms such as *'patimā'*, *'sīharaṭha'*, *'pujaye'*, etc.; characters-Brāhmī similar to the Mathura image inscription of Kaniṣka and other Kuṣāṇa inscriptions.

The inscription records the setting up of two lion-vehicled stone images of the Buddha-Bodhisattva by Mahārāja Trikāmala, and also refers to the monastery named as *'āmātya-dhruva-vihāra'*.

The inscription is dated on the 5th day of the third summer month of the year 64 of an unspecified era; which, when referred to the Śaka era, gives the date as c. 142 A. D.

References: Cunningham, A., *Mahābodhi*, p. 53; Barua, B. M., *Gaya and Budha Gaya*, Book III, p. 170; *IHQ*, vol. IX, pp. 417-18; Bhandarkar's List No. 1258.

21

The Basārh Clay Seal Inscription of Mahādevī Prabhudāmā :—

The inscription is inscribed on a baked clay seal, oval in shape, obtained from the archaeological excavations at Basārh in the district of Vaiśālī.

Language-Prākrit; characters-Brāhmī.

The seal belongs to the Śaka princess Mahādevī Prabhudāmā, and the inscription on it gives her name and describes her as the daughter of the Mahākṣatrapa Rudrasiṁha and the sister of the Mahākṣatrapa Rudrasena. (No mention is made of her husband, suggesting thereby that he must not have been as significant a person as her father or brother). Two specimens of the seal had been recovered at Basārh.

On the basis of the palaeography and also on consideration of the fact that the two Śaka chiefs were ruling in Ujjain in the last quarter of the 2nd and the first half of the 3rd centuries A.D., the inscription may be assigned to the 2nd-3rd century A. D.

References: *ASIAR*, 1913-14, p. 136, no. 248, pl. XLVII; cf. also *ibid.*, p. 141, no. 347, pl.XLVIII.

22

The Patna Terracotta Plaque Kharoṣṭhī Inscription :—

A short Kharoṣṭhī inscription is inscribed on an earthen plaque found in Mr. Ratan Tata's excavations at Kumrahāra (Patna) in the year 1914 which exhibits the design of a temple usually regarded as the representation of the Mahābodhi temple at Bodhgaya. The inscription runs lengthwise from the foot of a monolithic pillar, bearing on its top the standing figure of an elephant which stands in front of the sanctuary.

Language-Prakrit; characters-Kharoṣṭhī.

The inscription is found to be a votive label recording the plaque to be the gift of a member of the Kauthūma family who is described as 'saṁghadāsa', the servant of the Buddhist holy order (*Kauthūmasa saṁghadāsasat kiti*).

Sten Konow, to whom the credit of its decipherment is due, is inclined to regard it as a pre-Kaniṣkan record but, according to Spooner, it belongs to the 2nd or 3rd century A.D. Though scholars are not unanimous with regard to its date and even about its genuineness, yet we have here an inscription which may be regarded as the only Kharoṣṭhī inscription so far found outside the North West Frontier regions.

References : *ASIAR*, 1913-14, p. 87; *JBRS* (*Buddha Jayanti Issue*), 1956, p. 277; *JBPP*, vol. I, p. 162; Sten Konow, *The Kharoṣṭhī Inscriptions* (*CII*, vol. II).

III

INSCRIPTIONS OF THE GUPTA PERIOD

23

The Bodhgaya Stone Image Inscription of Bodhisena :—

The inscription is inscribed in three lines on the base of a black basalt headless image that was exhumed from one of the cells in front of the Mahābodhi temple at Bodhgaya. The image is now missing.

Language-Sanskrit; characters-Gupta Brāhmī.

The inscription records the construction of a Buddhist temple by the monk Bodhisena, an inhabitant of Dattagallaḥ, in honour of the lord Buddha, for the emancipation of his parents and relations, as also of his teachers and inhabitants of Ahavagara from the worldly trammels.

The inscription is not dated, nor does it refer to the reign period of any king; but, on the basis of its palaeography, it may be assigned to the 4th century A.D.

References : Cunningham, A., *Mahābodhi*, p. 62; *IA* vol. IX, p. 143.

24

The Mandāra Hill Narasiṁha Cave Inscription :—

The inscription, containing eight lines of writing, is engraved in the Narasiṁha cave on the Mandāra hill, lying nearly 12 kms. to the south of Banka in the Bhagalpur district and covers an area of about 67 cms. in breadth and 56 cms. in height.

Language-Prakrit; characters-resembling those in the East Indian records of the 4th or 5th century A.D.

The inscription seems to refer to a *devakula* (shrine) and *sattra* (free feeding establishment) of the Lord (i.e. Virājoguhasvāmin) as

being the pious works of Viṣṇudatta, who is described as a servant (*pādamūla*) of the said Lord and a son of Viṣṇuśarman of the Bhāradvāja *gotra*, and also mentions that whatever was presented by the people to the said religious establishments would go to Viṣṇudatta who constructed them. (It is evident that the *'devakula'* is the Narasiṁha cave in which the inscription was engraved and is called in the inscription the 'Virājoguha.')

The inscription is dated on the 12th day of the month of Bhādrapada in the year 30 (referrable to the Gupta era), and, on the basis of its palaeography and year mentioned in the inscription, it may be dated in c. 349 A.D. (i.e. in the reign period of the Gupta emperor Samudragupta.)

Reference : *EI*, vol. XXXVI, pp. 303-05.

25

The Nālandā Copper Plate Inscription of Samudragupta :—

The inscription is inscribed in twelve lines (of which five alone are intact) on a copper plate (27 cms. X 23 cms.) which was discovered in course of excavations in the north verandah of the Monastery Site No. 1 at Nālandā at a depth of 5.79 metres from the top. Along with it was also recovered the Copper Plate inscription of the Pāla ruler Dharmapāla.

Language-Sanskrit; characrers-belonging to the northern class of alphabets.

The inscription purports to be the charter of the early Gupta emperor Samudragupta issued from the victoricus camp at Nṛpura (modern Nṛpura, about 2.4 kms. to the west of Nālandā) and records the grant of two villages (Puṣkara ?) by the king to a Brāhmaṇa, Jayabhattī by name. At the end, the name of the prince Chandragupta occurs as the Dūtaka of the charter. (The greater portion of the writing being obscure or lost, the details regarding the grant as well as the granter cannot be ascertained definitely).

Regarded as spurious, the inscription is dated on the 2nd day of the month of Mārgaśīrṣa in the year 5 of Samudragupta's reign; hence, assigned to the 4th century A.D.

References : *EI*, vol. XXV, pp. 50-53; *MASI* No. 66, pp. 77-78.

26

The Gaya Copper Plate Inscription of Samudragupta :—

The inscription is incised in fifteen lines on one side of a copper plate (20. 3 cms. X 18. 6 cms.)found at Gaya, the chief town of the Gaya district.

Language-Sanskrit; characters-belonging to the northern class of alphabets.

The inscription purports to be the charter of the earl, Gupta emperor Samudragupta issued from his victorious camp at the city of Ayodhya and records the grant of the village of Revātikā in the Gaya *viṣaya* to a Brāhmaṇa ostensibly by Samudragupta.

Regarded as spurious, the inscription is dated on the 10th solar day (without any specification of the fortnight) of the month of Vaiśākha in the year 9, and may be placed in the 4th century A D. in the reign period of Samudragupta.

In tenor, script and language, both the documents from Nālandā and Gaya (Nos. 25 and 26) are practically identical to each other. Both being spurious documents, the dates mentioned on the plates need not be taken seriously for historical purposes.

References - Fleet, *J.F., Inscriptions of the Early Gupta Kings and Their Successors* (CII, vol. III), pp. 254-57; IC. vol. X, p. 77; IC, vol, XI, p. 255.

27

The Monghyr Stone Inscription of Chandragupta II :—

The inscription was found inscribed on a rock at the Kaṣṭa-hārīnī-ghāṭ at Monghyr at the north-western side of the present fort.

Langnage-Sanskrit; characters-Gupta Brāhmī.

The inscription refers to the king Chandragupta and ascribes the foundation of the fort at Monghyr to the king belonging to the Gupta dynasty; whence, the fort was also called the Guptagadh.

The inscription is not dated, but, on consideration of its palaeography, it has been assigned to the 4th-5th century A.D. f such an inscription really exists, it would be certainly a very important document, tracing the antiquity of Monghyr to as early as the 4th-5th century A.D.

Reference : Monghyr District Gazetteer,

28

The Basārh Clay Seal Inscription of Mahādevī Dhruvasvāminī :-

The inscription is inscribed in four lines on a baked clay seal, oval in shape (with its axes 6.4 cms. and 4.5 cms.), broken in two parts, obtained from the archaeological excavations at Basārh in the district of Vaiśālī.

Language – Sanskrit; characters—Northern class of alphabets.

The seal belongs to Mahādevī Dhruvasvāminī, and the inscription on it gives her name, and mentions her as the wife of Māhārājādhirāja Chandragupta (II) and the mother of Mahārāja Govindagupta. Three specimens of the seal had been recovered at Basārh.

On the basis of the palaeography, the inscription may be assigned to the 4th century A.D.

References : ASIAR, 1903-04, p. 107; Bhandarkar's List No. 1514,

29

The Basārh Clay Seal Inscription of Ghaṭotkachagupta :—

The inscription is inscribed on a baked clay seal, oval in shape (with its axes a little over 2.5 cms. and 2 cms.), found from the excavations at Basārh in the district of Vaiśālī.

Language—Sanskrit; characters –Northern class of alphabets.

The seal belongs to Ghaṭotkachagupta and the inscription on it mentions only his name (*Śrī-Ghaṭotkachaguptasya*).

On the basis of the palaeography, the inscription is assigned to the 4th century A.D.

Reference : *ASIAR*, 1903-04, p. 107.

30

The Rajgir Cave Inscription of Muni Vairadeva :–

The inscription is inscribed in two lines in the Sonabhandara cave at Rajgir in the district of Nālandā.

Language—Sanskrit; characters—Northern class of alphabets of about the 4th century A.D.

The inscription records that Muni Vairadeva of powerful dignity was able to 'obtain emancipation, having shut himself up for spiritual enjoyment in this auspicious cell, a retired abode of the *arhantas*, fitted for an ascetic, for the attainment of liberation.'

The inscription is not dated, but, on palaeographical ground, it may be placed in the 4th-5th century A.D. during the Gupta period.

References : *ASIAR*, 1905-06, p. 98; Gunningham, A., *Mahābodhi*, p. 59; Ghosh, A., *Rajgir*, p. 25.

31

The Kumrahāra Terracotta Sealing Inscription of 'Ārogya-vihāra':-

The inscription is inscribed on a unique terracotta sealing, slightly oval in shape, recovered in course of archaeological excavations during the period in between 1951-55 at Kumrahāra near Patna. Divided into two halves by a thick horizontal line, the sealing has on its upper half the figure of a tree, probably Bodhi-vṛkṣa with a conchshell on its either side, while the lower half has the inscription in two lines.

Language—Sanskrit; characters—belonging to the northern class of alphabets of the 4th-5th century A.D. (Gupta period).

The inscription on the sealing reads '*Śrī-ārogyavihāre-bhikṣu-saṁghasya*'(the sealing of the monastic community in the sanatorium monastery), attesting to the existence of a monastery-cum-sanatorium at Kumrahāra (i.e. Pāṭaliputra), and it is quite possible, as pointed out by the late A.S. Altekar, one of the monasteries at Kumrahāra might have been the 'Ārogya-vihāra' referred to in the inscription on the sealing. The Buddhist monasteries are well known to have maintained hospitals or sanatoria; but this is the first sealing of its kind yet discovered belonging to a monastery-cum-sanatorium. This appears to be a striking confirmation of Fa-Hien's account of free hospitals in Pāṭaliputra during the reign period of Chandragupta II Vikramāditya. This short inscription may also be regarded as one of the many indirect evidences in favour of supposing Pāṭaliputra as being the capital of the Gupta empire.

The inscription on the sealing is not dated; but, on the basis of its palaeography, it may be ascribed to the 4th-5th century A.D. during the period of the Imperial Guptas.

Reference : *Altekar*, A.S. and Mishra, V.K., *Kumrahāra Excavation Report*, p. 103.

32

The Bihar Pillar Inscription of Skandagupta :—

The inscription in two parts, with at least thirtythree lines from the beginning preserved, is inscribed on a broken red sand stone pillar, originally found in front of the northern gate of the fort of Bihar, but was subsequently removed and set up on a brick pedestal opposite the Bihar Court House. Presently it is housed in the Patna Museum. The first part of the inscription comprising thirteen lines extends over the four faces of the pillar, while the second part, from line fourteen onwards, covers its three faces only.

Language—Sanskrit; characters-Northern class of alphabets of the 5th century A.D.

The first part of the inscription records the erection of the pillar (*yūpa* or sacrificial post), apparently by some minister, whose sister had become Kumāragupta's wife. It further records the installation of an image of the god Viṣṇu and the allotment to the idol certain shares in the village of Skandaguptabaṭa and in another *agrahāra*, the name of which is lost. From the mention of Skanda and Kārttikeya and the Divine Mothers, this part of the inscription seems to have belonged to the Śaiva form of worship in its Śākta or Tāntric development.

The second part is a record of Skandagupta. Not enough of it remains to show the form of the religion to which it belonged or to indicate its purport clearly.

The inscription is not dated; but, on the basis of the palaeography, it seems to belong to the 5th century A.D.

References: *ASR*, vol. I, pp. 37ff.; *JASB*, vol. VIII, pp. 347ff.; *JASB*, vol. XXXV, pp. 269ff. and 277ff.; *IC*, vol. X, pp. 170ff.; Fleet J.F., *CII* vol. III, pp, 47-52; Sircar, D. C., *Select Inscriptions* pp. 325-28; Bhandarkar's List No, 1548.

33

The Nandapur Copper Plate Grant of the time of Buddhagupta:—

The inscription is engraved in nineteen lines on both the sides of a copper plate (19 cms. X 11.5 cms.) which was found fixed into the wall of a niche in a dilapidated temple close to the site of a Śiva-liṅga, locally known as 'Būḍhānātha Mahādeva' at Nandapur, a village situated on the southern bank of the Ganges at a distance of about 3.5 kms. to the north-east of Surajgarha in the district of Monghyr, there being fifteen lines on the obverse side of the plate and the rest on the reverse side.

Language—Sanskrit; characters – eastern variety of the North Indian alphabets.

The inscription purports to be a charter issued from the village called Ambila. It records the purchase of four *kulyavāpas*

of fallow land within the village of Jaṅgoyika, at the rate of two *dīnaras* per *kulyavāpa* by the Viṣayapati Chhattramāha, and its transfer as a gift to a Brāhmaṇa to enable him to perform the five great sacrifices. The name of the donee ending in *'svāmin'* cannot be made out with certainty; he was an inhabitant of the Nandavīthi and Khaṭāpuraṇa *agrahāra*. The transaction took place during the reign of the Gupta ruler Bhuddhagupta.

The importance of the inscription lies in the fact that although the District Officer himself was the applicant for the land, he had to comply rigidly with all the points of the standard procedure. This reflects to what extent the normal rules could not be bypassed even by the privileged.

The inscription is dated on the 8th day of the bright fortnight of the month of Vaiśākha in the Gupta year 169, i. e. 488-89 A. D.

References: *EI*, vol. XXIII, pp. 52-56; *JBRS*, vol. L, pp. 126-29.

34

The Nālandā Clay Seal Inscription of Buddhagupta :—

The inscription is inscribed in eight lines on an elliptical shaped clay seal having raised border, found in course of the excavations at Nālandā in the district of Nālandā. The seal is badly damaged, one half of it being broken and lost, only the proper left being preserved and showing full face.

Language—Sanskrit; characters—Northern class of alphabets.

The inscription on the seal gives the genealogy of the Imperial Gupta dynasty right from Mahārāja Śrīgupta, and mentions Buddhagupta as the son of Purugupta and the grandson of Kumāragupta (I).

The inscription belongs to the second half of the 5th century A. D.

Reference MASI No. 66, p. 64.

35

The Nālandā Clay Seal Inscription of Narasiṁhagupta :—

The inscription is inscribed on a fragmentary seal in reddish baked clay found from the excavations at Nālandā in the district of Nālandā.

Language—Sanskrit; characters—Northern class of alphabets.

The inscription on the seal gives the genealogy of the Imperial Gupta dynasty right from Mahārāja Śrīgupta and mentions Narasiṁhagupta as the son of Purugupta and the grandson of Kumāragupta (I).

Reference : *MASI* No. 66, p. 65.

36

The Nālandā Clay Seal Inscription of Kumāragupta III :—

The inscription is inscribed on a rather larger seal (11.5 cms X 9 cms.) of baked clay and darkish in colour found from the excavations at Nālandā in the district of Nālandā. In shape, the seal is almost identical with the Bhītarī seal (*JASB*, vol. LVIII, 1889, pp. 54ff.), though smaller in size.

Language—Sanskrit; characters—Northern class of alphabets.

The inscription on the seal traces the genealogy of the Imperial Gupta dynasty right from Mahārāja Śrīgupta and mentions Kumāragupta (III) as the son of Narasiṁhagupta and the grandson of Purugupta.

The inscription belongs to the first half of the 6th century A. D.

Reference : *MASI* No. 66, pp. 65-66.

37

The Nālandā Clay Seal Inscription of Vainyagupta :–

The inscription is inscribed on a triangular frgament of baked red clay from the bottom portion of a seal found in course of the excavations at Nālandā in the district of Nālandā, showing parts of the last four lines only with a trace of an *akṣara* of the fifth line from the bottom.

Language – Sanskrit; characters—Northern class of alphabets.

The inscription on the seal, written in well executed minute letters in low relief, does not give any proper name except that of Vainygupta.

The inscription belongs to the end of the 5th or the beginning of the 6th century A. D.

Reference : *MASI* No. 66, p. 67.

38

The Nālandā Clay Seal Inscription of Viṣṇugupa :—

The inscription is inscribed on a much mutilated terracotta seal, oval in shape, found in the excavations from the Monastery Site No. 1 at Nālandā in the district of Nālandā. It is fragmentary and only a quarter of the original seal consisting of the lower portion of its right half remains, the rest being broken and irretrievably lost.

Language – Sanskrit; characters—belonging to the eastern variety of the northern class of alphabets.

The seal belongs to the Imperial Gupta ruler Paramabhāgavata Mahārājādhirāja Viṣṇugupta, who has been mentioned in the seal as the son of Kumāragupta (III), the grandson of Narasimhagupta and the great grandson of Purugupta.

The seal belongs to the 6th century A. D.

Reference : *EI* vol. XX, pp. 235–39.

39

The Nālandā Brick Inscription of the Year 197 :—

The inscription is inscribed in fifteen lines on one side of a brick, found in fragments, from the core of a Buddhist Stūpa attached to the main Stūpa (Site No. 3) at Nālandā in the district of Nālandā. The size of the complete brick is 45.7 cms. X 25·5 cms. X 3.8 cms.

Language—Sanskrit; characters—belonging to the northern class of alphabets.

The inscription gives the text of the *Nidānasūtra* or the *Pratītyasamutpādasūtra* together with the *nirodha* portion, called here *āchaya* and *apāchaya* of the *dharma*.

The inscription is dated in the year 197, which, on the basis of the palaeography, may be referred only to the Gupta era, thus bringing its date to 516-17 A. D.

Reference : *EI*, vol. XXIV, pp. 20—22.

40

The Nālandā Brick Inscriptions :—

The inscriptions have been found inscribed over two incised bricks which were discovered at Nālandā in the district of Nālandā.

Language—Sanskrit; characters—Gupta script of a comparatively later period—of the period of transition from the Gupta to the acute angled stage ascribable to the 6th century A. D.

The bricks contain the text of the *Sūtra* (in duplicate), well known as the *Nidānasūtra* or *Pratītyasamutpādasūtra* as well as its *vibhaṅga* or divisions. The *sūtra* portion is found in the Buddhist literature both in Pālī and Sanskrit, while the *vibhaṅga* portion is clearly connected with the *vibhaṅga* found in the *Nidānasaṁyutta*. The second brick (B) does not give any colophon, while at the end of the first brick (A), we find only the *Pratītyasamutpādaḥ samāptaḥ*.

The inscription, on the basis of the palaeography, may be ascribed to the 6th century A. D.

Reference : *EI*, vol. XXI, pp. 193-99.

41

The Amaunā Copper Plate Inscription of Mahārāja Nandana :—

The inscription is inscribed in eight lines on one side of a copper plate (measuring 14 cms. by 30 cms.) discovered in the fields of Bhenḍiyā Bighā, a hamlet of *mauzā* Amaunā, situated at a distance of about 3.5 kms. north-east of Daudnagar on the eastern bank of the river Sone in the district of Gaya.

Language – Sanskrit; characters—belonging to the eastern variety of the North Indian alphabets of the Gupta period.

The inscription purports to be a charter issued from Pudgala and records the grant of the village Mallayaṣṭikā to a Brahmaṇa named Pavisvāmin, who beloned to Gārgya-gotra and was a student of the Vājasneyī-śākhā, by Mahārāja Nandana, who held the tittle of Kumārāmātya and who describes himself as "meditating over the feet of the king (*deva*) and his *guru*." The name of the king referred to in the inscription is, however, not given.

The inscription is dated on the 20th day of the month of Māgha in sam. 232 (of the Gupta Era) i.e. 551-52 A. D.

Reference : EI, vol. X, pp. 49-51

IV

INSCRIPTIONS OF THE POST-GUPTA PERIOD

(The Maukharī Inscriptions)

42

The Gaya Clay Seal Inscription mentioning 'Moukharī' :—

The inscription is inscribed on a clay seal obtained at Gaya, the chief town of the Gaya district. It was in the possession of General A. Cunningham.

Language-Prakrit; characters-Aśokan Brāhmī.

The seal bears a Pālī legend '*Mokhaliṇam*' (i.e. of the Mokhalīs or Maukharīs), suggesting the great antiquity of the family of the Maukharīs.

On the basis of the palaeography, the seal inscription may be dated in the third century A.D.

Reference : Fleet, J. F., CII, vol. III, introduction, p. 14.

43

The Barabar Hill Cave Inscription of Anantavarman :—

The inscription is inscribed in six lines on the smooth polished surface of the granite rock over the entrance of the Lomaṣarṣī cave of the Barabar hill in the district of Gaya, covering a space of 1.15 metres broad by 39.5 cms.

Language-Sanskrit; characters-Northern class of alphabets.

The inscription is a Vaiṣṇava one, recording the installation of an image of the god Viṣṇu in his incarnation as Kṛṣṇa, by the Maukharī chieftain Anantavarman, the son of Śrī Śārdulavarman and the grandson of Yajñavarman.

The inscription is not dated; but as it belongs to the time of the Maukharī Anantavarman, it may be dated in the 5th century A.D.

References : *Asiatic Researches*, vol. II, pp. 167ff.; *JASB* vol. VI, pp. 674ff.; *IA*, vol. XIII, p. 428, n, 55; Fleet, J. F., CII, vol. III pp. 221-23; Bhandarkar's List No. 1603.

44

The Nagarjuni Hill Cave Inscription of Anantavarman :—

The inscription is inscribed on the smooth and polished surface of the granite rock on the right hand side of the entrance to the Vedāthikā cave of the Nagarjuni hill in the district of Gaya, with the writing covering a space of about 1.29 metres by 51.5 cms.

Language-Sanskrit; characters-Northern class of alphabets.

The inscription is a Śaiva one, the object of it being to record the installation of an image representing Śiva in the form of Bhūtapati and his wife Pārvatī (probably Ardhanārīśvara form combining both Śiva and Pārvatī into one body) in the cave by the Maukharī chieftain Anantavarman, the son of Śārdulavarman and the grandson of Yajñavarman.

The inscription is not dated; but it may be ascribed to the 6th century A.D.

References : *Asiatic Researches*, vol, II, pp. 168ff; *JASB*, vol. XVI, pp. 401ff. and 594ff.; Fleet, J. F., CII, vol, III, pp, 223-26; Bhandarkar's List No. 1604.

45

The Nagarjuni Hill Cave Inscription of Anantavarman :—

The inscription is inscribed on the smooth and polished surface of the granite rock on the left hand side of the entrance to the Gopikā cave of the Nagarjuni hill in the district of Gaya, with the writing covering a space of about 1.50 metres by 60 cms.

Language—Sanskrit; characters-Northern class of alphabets.

The inscription is a Śaiva or a Śākta one, the object of it being to record the installation of an image of the goddess Pārvatī, the wife of Śiva, under the name of Kātyāyanī, in the cave by the Maukharī chieftain Anantavarman, the son of Śrī Śārdulavarman and the grandson of Yajñavarman.

The inscription is not dated; but it may be ascribed to the 6th century A.D.

References : *Asiatic Researches* vol. II, pp. 276ff.; *JASB*, vol. VI, pp. 672ff.; Fleet, J.F., *CII*, vol. III, pp. 226-28.; Bhandarkar's List No. 1605.

46

The Nālandā Clay Seal Inscription of Sarvvavarman :—

The inscription is inscribed on a clay seal discovered in course of excavations from the Monastery Site No. 1 at Nālandā in the district of Nālandā. It is in a better state of preservation, slightly oval in shape, with its axes measuring 16 cms. and 1[illegible] cms.

Language—Sanskrit; characters-Northern class of alphabets.

The seal belongs to the Maukharī king Sarvvavarman and traces the genealogy of the dynasty from Mahārāja Harivarman. It mentions Sarvvavarman as the son of Īśānavarman from the queen Lakṣmīvatī, and the grandson of Īśvaravarman and the queen Upaguptā.

The inscription is not dated; but it may be ascribed to the second half of the 6th century A.D.

References : *EI*, vol. XXI, pp. 73-74; *MASI* No. 66, pp. 67-68.

47

The Nālandā Clay Seal Inscription of Avantivarman ;—

The inscription is inscribed on a clay seal, with the upper corner of its right portion missing, discovered in course of excavations from the Monastery Site No. 1 at Nālandā in the district of Nālandā.

Language – Sanskrit; characters-Northern class of alphabets.

The seal carries the genealogy of the Maukharī dynasty two generations below Sarvvavarman. The seal belongs to Avantivarman, who is distinctly stated to have been the son of Sarvvavarman and his wife Indra-bhaṭṭārikā.

The inscription is not dated; but it may be ascribed to the last quarter of the 6th century A.D.

Reference : *EI*, vol. XXIV, pp. 283-85.

48

The Nālandā Clay Seal Inscription of Suva or Sucha :—

The inscription is inscribed on a clay seal, with the whole of its upper half missing, discovered in course of excavations from the Monastery Site No. 1 at Nālandā in the district of Nālandā.

Language-Sanskrit; characters-Northern class of alphabets.

The seal introduces us to the son of the Maukharī ruler Avantivarman, only the first two letters of whose name remain and can be read as 'Suva' or 'Sucha'. (The author of the present seal might have been the progenitor of the Later Maukharī dynasty, a scion of which dynasty named Bhogavarman married his daughter to a Nepal king in the 8th century A.D. IA, vol. IX, pp. 178ff.).

The inscription is not dated; but it may be assigned to the end of the 6th or the beginning of the 7th century A.D.

Reference : *EI*, vol. XXIV, pp. 283-85.

49

The Nālandā Stone Inscription of Pūrṇavarman :—

The inscription is inscribed in fourteen lines on a rectangular slab of black stone (measuring 74 cms. in length and 45 cms. in breadth) which was found fixed on a wall 2.55 cms. below the present ground level in a niche facing east during the clearance operation of

a small mound on the north of the road leading to the excavated remains at Nālandā in the district of Nālandā.

Language—Sanskrit; characters-Northern class of alphabets.

The inscription, which is essentially in the nature of a *praśasti* refers itself to Śrī Pūrṇavarma and mentions that the *praśasti* was issued by Durgādatta who was his *'sandhi-vigrahika*. Śrī Pūrṇavarma may be identified with the king Pūrṇavarman, the Maukharī, who ruled over Magadha for a short while when Śaśāṅka, the Gauḍādhipati, is stated to have damaged the Bodhi tree at the Vajrāsana. The tree was brought to life by the king Pūrṇavarman.

The importance of the inscription lies in the fact that it has spotted the place where Śrī Pūrṇavarma had built the huge bronze image (24.38 metres in height) of Lord Buddha, which was seen by the famous Chinese pilgrim Hiuen-Tsang and, as described by him, was established 60.95 metres away from the monastery built by Śilāditya and outside the compound wall. The place from where the present inscription was found is outside the Nālandā complex and the distance may have been the same.

The inscription also introduces the king Bhāśiva, his son Śrī Rāhula and younger brother Narapati. (A seal with the legend '*Rāhulasya*' inscribed between floral designs was found earlier from the excavations at the Site No. 6 at Nālandā). The inscription also refers to another king named Śiva (who may be connected with Śiva of the Śailendra dynasty ?). Śrī Pūrṇavarma is addressed as the '*kīrttikārinaḥ*' of the '*praśasti*' which was composed by Durgādatta, the minister of war-and-peace (*sandhi-vigrahika*) and engraved by Mādhava, the son of Vāmana, who was the *nagara-sūtradhāra* under the king. The new designation of the officer, '*nagara-sūtradhāra*', is also known from the inscription.

The inscription is not dated, but, on the basis of the palaeography, it may be ascribed to the 7th-8th century A.D.

Reference : *JBRS*, vol. LVIII, 1972, pp. 183-87.

(The Later Gupta Inscriptions)

50

The Aphsad Stone Inscription of Ādityasena:—

The inscription is inscribed in twenty-eight lines on a slightly countersunk surface of a stone slab (about 83.8 cms. broad and 41.5 cms. high) found at the village of Aphsad near the right bank of the river Sakri, about 24 kms. to the north-east of Nawadah, the chief town of the Nawadah district, and 6.5 kms. east of Warisaliganj railway station on the Gaya-Kiul section of the Eastern Railway.

Language-Sanskrit; characters-Kuṭila variety of the Magadhan alphabets of the 7th century A.D.

The inscription refers itself to the king Ādityasena, the son of Mādhavagupta, of the Later Gupta dynasty of Magadha. It traces the history of the Later Guptas from the very beginning from the time of Kṛṣṇagupta, the founder of the dynasty, and records the building of a temple of the god Viṣṇu by Ādityasena. It also records the building of a religious college or monastery by his mother Śrīmatī and the excavation of a tank by his wife Koṇadevī. The inscription is not dated; but, on the palaeographical ground, it is assigned to the 7th century A. D.

References : *ASR*, vol. I, p. 40; *ASR*, vol. XV, p.ii; *ASR*, vol. XVI, p. 79; *JASB* , vol. XXXII. pt. iii; *JASB* vol. XXXV, pp. 276ff.; Fleet, J.F., *CII*, vol. III, pp. 200-08: Bhandarkar's List No. 1552.

51

The Mandāra Hill Rock Inscriptions of Ādityasena :—

There are two inscriptions, both of them identical in substance,

83463

but differently arranged, one in two lines and the other in four lines, inscribed on the Mandāra hill, about 11.5 kms. south-east of Banka in the district of Bhagalpur.

Language-Sanskrit; characters-Northern class of alphabets almost precisely the same Kuṭila type as those of the Aphsad stone inscription of Ādityasena.

The inscriptions refer to the time of the Later Gupta monarch Ādityasena, and simply record the excavation of a tank by Koṇadevī, the dear wife of the glorious Ādityasena.

The inscriptions are not dated; but, on the ground of their palaeography, they are assigned to the 7th century A.D.

References : Fleet, *CII*, vol. III, pp. 211-12; Bhandarkar's List No. 1553.

52

The Mandāra Hill Rock Inscription of Ādityasena :—

The inscription is inscribed in four lines on a rock, a little below the Jaina temple, on the summit of the Mandāra hill in the district of Bhagalpur.

Language-Sanskrit; characters-Northern class of alphabets agreeing with those of the inscriptions of Ādityasena of the 7th century A.D.

The inscription refers itself to the reign of Ādityasena of the Later Gupta dynasty of Magadha and records that a certain Balabhadra had put up a statue of Varāha (i.e. the Boar incarnation of Viṣṇu).

The inscription, which has not been fully transcribed so far, is not dated; but, on the basis of its palaeography, it may be assigned to the 7th century A.D.

Reference : Annual Report, Archaeological Survey of India, Eastern Circle, 1902, p. 9.

53

The Shahpur Image Inscription of Ādityasena :—

The inscription is inscribed in four lines (covering a space of about 42 cms. broad by 10.2 cms. high) on the pedestal of a standing image of Sūrya (now lost), which was found on a mound at Shahpur, also known as Shahpur-Tetrawan, a village on the right bank of the river Sakri, about 24 kms. to the south-east of Biharsharif in the district of Nālandā.

Language-Sanskrit; characters-Northern class of alphabets, almost precisely the same Kuṭila type as those of the Aphsad stone inscription of Ādityasena.

The inscription refers itself to the reign of Ādityasena, the Later Gupta monarch, and records the installation of the image in the great '*agrahāra*' of Nālandā by the virtuous commander of an army *(balādhikṛta)* Śālapakṣa in the reign of the king. It also seems to record the religious gift of a private individual at Nālandā, the details of which are illegible.

The inscription is dated on the 7th day of the bright fortnight of the month of Mārgga(Mārgaśīrṣa) in the year 66, referrable to the Harṣa era, i.e. 672-73 A.D.

References : ASR, vol. XV, p. 12; *MASI* No. 66, pp. 82-83; Fleet. J. F.; *CII* vol III, pp. 208-10: Bhandarkar's List No. 1393.

54

The Deoghar Temple Inscription of Ādityasena :—

The inscription is inscribed in seven lines on the right hand side of a pier in the porch of the Vaidyanātha temple at Deoghar in the district of Santhal Parganas.

Language—Sanskrit; characters—Maithilī.

The inscription is a Vaiṣṇava one, and refers to the erection of

a temple of the god Nṛhari by the king Ādityasena, coming from the Chola metropolis (*Cholapurād-upetya*), accompanied by his wife Koṣadevī (Koṇadevī) and also to the installation of the image of Varāha or Boar incarnation of Viṣṇu.

The inscription seems to be containing an extract from a record originally set up on the Mandāra hill (*Mandāragirī-Prakraṇam*). It is not dated and the characters used belong to a much later date. It is, however, difficult to place much reliance on it.

References: Fleet, J. F., *CII*, vol. III,pp.212-13 f.n.6; *ASIAR*, 1902-03, p. 23; *JASB*, vol. *III*, pt.i, 1883, pp. 190ff.

55

The Deo-Baruṇārak Inscription of Jīvitagupta (II):—

The inscription is inscribed in eighteen lines (covering a space of about 70 cms. broad by 40. 7 cms. high) on two contiguous faces of a pillar in the entrance hall of a temple on the west side of Deo-Baruṇārak or Deva Barṇark (the ancient Vāruṇikā-grāma), a village situated about 40 kms. south-west of Arrah, the chief town of the Bhojpur district.

Language—Sanskrit; characters—Northern class of alphabets, almost the same Kuṭila type as those of the *Aphsaḍ* stone inscription of Ādityasena.

The inscription, issued from Gomatiketṭaka, which is one of solar worship, refers itself to the reign of Jīvitagupta (II) and records the continuance of the grant of the village Vāruṇikā or Kiśoravāṭaka to the temple of the holy god Sun under the title of Varuṇasvāmin. This village had already been successively granted earlier to the same temple by the Maukharī chiefs Bālāditydeva, Sarvvavarman and Avantivarman.

The inscription is not dated; but, on the ground of its palaeography, it may be assigned to the 7th century A.D.

References: *ASR*, vol,XVI, pp. 68, 73ff; Fleet, J. F., CII vol, III pp. 213-18.

56

The Mangaraon Stone Inscription of the time of Viṣṇugupta (II):-

The inscription is inscribed in nine lines on a slab of stone (measuring 38 cms. by 23 cms.) from Mangaraon, situated 23 kms. south-west of Buxar in the district of Bhojpur and presently preserved in the Patna Museum, Patna.

Language—Sanskrit; characters-Late Brāhmī of the northern class.

The inscription records the gift of a '*pala*' of oil for burning a lamp (*pradīpārtham*) before the image of lord Subhadreśvara in the temple of Mittra-Keśava by one Avimuktajña, a resident of the village Aṅgāra in the Kuṭṭuka country in the reign period of the Later Gupta monarch Viṣṇugupta (II).

The inscription is dated on the 2nd day of the bright fortnight of the month of Śrāvaṇa in the 17th regnal year of Mahārājādhirāja Viṣṇugupta of the Later Gupta family. On the basis of its palaeography, it may be placed in the 7th-8th century *A.* D.

References: *EI*,vol. XXVI, pp. 241ff; *JBORS*, vol. XXX,pt ii,1944, pp.199-202.

57

The Kuluha Hill Inscription of Viṣṇugupta (II):—

The inscription is inscribed on a rugged boulder, consisting only of two lines of writing on the top of the Kuluha or Kauleśvara hill, about 10 kms. from Hunterganj, under the Hunterganj police station, in the district af Hazaribagh.

Language—Sanskrit; characters- belonging to the northern class of alphabets of the 7th-8th century A. D.

The inscription refers itself to the reign of the Mahārājādhirāja Śrī Viṣṇugupta and also refers to a 'satra' (correctly,

'sattra', which may mean 'a house where free food is distributed') which was associated with a chief named Poyarāja, apparently a feudatory of the king Viṣṇugupta (II) of the Later Gupta family.

The inscription is not dated; but, on the palaeographical ground, it may be assigned to the 7th-8th century A.D.

References: *EI*, vol. XXX, pp. 84-85; *JASB*, 1901, pp. 31-37; *IA*, vol. XXX, pp. 90-95; *District Gazetteer, Hazaribagh, p.*202; Raichowdhary, P.*C., Jainism in Bihar*, pp. 40-43; *Bengal List* No. 544; Hunter, *Statistical Account of Bengal*, vol. XVI, p. 29.

58

The Kaṭrā Copper Plate Inscription of Jīvagupta :—

The inscription is engraved on both the sides of a copper plate(25.8 cms. in height and 7.2 cms. in breadth) secured from Kaṭrā, the headquarters of the Police Station of the same name in the district of Muzaffarpur. There are altogether twenty-two lines of writing, nineteen on the obverse and three on the reverse sides of the plate. It is presently in the possesstion of Sri *S.* V .Sohoni, retired I.C.S.

Language — Sanskrit; characters—belonging to the northern class of alphabets of the 7th-8th century A.D.

The inscription purports to be a charter of the king Jīvagupta and records the grant of three localities called Surabhākra, Yāmyā and Hari-grāmaka situated in the north-eastern part of Tīṣṭihala-pāṭaka in the Chāmuṇḍa-viṣaya of Tīra-bhukti, by the king Jīvagupta, the son of the king Rāmagupta and the queen Rāmā-bhaṭṭārikā, in favour of the temple of the goddess Chāmuṇḍa-bhaṭṭārikā for the merit and fame of his parents. Both Jīvagupta and his father are described as Parama-Māheśvara (great devotee of Śiva) and are endowed with the imperial style *'Paramabhaṭṭāraka-Mahārājādhirāja-Parameśvara'*, which may point to the possibility of these rulers having belonged

to the so-called family of the Later Guptas of Magadha.

The date of the inscription is given in line 19 as a day in the bright half of the month of Chaitra in the second regnal year of the king, and, on the ground of its palaeography, the record seems to suggest a date about the first half of the 8th century A.D.

Reference :*EI*, vol. XXXV, pp. 125–30.

(Other Post-Gupta Inscriptions)

59

The Bodhgaya Stone Inscription of Mahānāman :—

The inscription is inscribed in fourteen lines on a slab of stone (measuring 1.41 metres X 42.7 cms.) found near the Mahābodhi temple at Bodhgaya, 10 kms. due south of Gaya, the chief t wn of the Gaya district. The original stone slab is now housed in the Indian Museum at Calcutta.

Language—Sanskrit; characters—Brāhmī having characters belonging to the northern class of alphabets.

The inscription does not refer itself to the reign of any king. It is a Buddhist inscription, its main object being to record the erection of a mansion of the Buddha (i.e. a Buddhist temple or monastery) at the Bodhimaṇḍa, or rather, within the precincts of it (i.e. at the modern Bodhgaya), by a certain Mahānāman (the second of that name mentioned in the inscription), a resident of Āmradvīpa and a member of the royal family of Laṅkādvīpa or Ceylon.

The inscription is dated on the 7th solar day of the bright fortnight of the month of Chaitra in the year 269 (referrable to the Gupta era), i.e. 588–89 A.D.

References :Cunningham, A., *Mahābodhi*, pp. 60–61; *IA*,vol. XV, pp.356ff; Fleet, J.F., *CII*, vol. III, 274–78; Bhandarkar's List No. 1325.

60

The Bodhgaya Image Inscription of Mahānāman ;—

The inscription is inscribed in one line on the pedestal of a broken Buddhist image, which was actually found within the walls of the ruined temple, to the north of the Mahābodhi temple at Bodhgaya in the district of Gaya, with the writing covering a space of 52.7 cms. X 4.2 cms.

Language-Sanskrit; characters-Northern class of alphabets.

The inscription does not refer itself to the reign of any king. Its object is to record the presentation of the statue, on the pedestal of which it is engraved, by a *Sthavira* named Mahānāman, who is obviously the second Mahānāman mentioned in the preceding inscription, a Śākya (Buddhist) mendicant of Āmradvīpa.

The inscription is not dated; but, as the preceding one, it may also be dated near about 588-89 A.D.

References : Cunningham, A., *Mahābodhi*, pp. 60; 62; *IA*, vol. XV, pp.359ff; Fleet J.F., *CII*, vol. III, pp. 278-79; Bhandarkar's List No. 1739.

61

The Bodhgaya Stone Image Inscription :—

The inscription is inscribed on the pedestal of a Buddhist image found at Bodhgaya in the district of Gaya, with the writing covering a space of 8.4 cms. X 5 cms.

Language-Sanskrit; characters-Northern class of alphabets,of almost precisely the same type as those of the Bodhgaya Image Inscription of Mahānāman.

The inscription does not refer itself to the reign of any king. It is a Buddhist inscription, its object being to record the grant of

the statue, on the pedestal of which it is engraved, by two Śākya mendicants named Dharmagupta and Daṁṣṭrasena, the natives of Tiṣyāmratīrtha.

The inscription is not dated; but, on the basis of its palaeography. it may be placed in the last quarter of the 6th century A.D.

References : Fleet, J. F., CII, vol. III, pp. 281-82; Bhandarkar's List No 1738.

62

The Bodhgaya Railing Inscription :—

The inscription is inscribed on the lower edge of a coping stone of the sandstone railing at Bodhgaya in the district of Gaya. It comprises two lines of writing, each about 1.83 metres long and written in a neater and apparently later style; but it is full of lacunae and connot be fully translated.

Language-Sanskrit; characters-Northern class of alphabets. The inscription records the dedication of a sum of money to defray the cost of keeping up a lamp fed with clarified butter burning in the 'great chamber' (*Bṛhadgarbha-kuṭī*), possibly of the Great Temple, as long as the moon and the stars last, to the honour of the Lord Buddha.

The inscription is not dated; but 'the style of writing allows us to put down the date at about the 6th or 7th century A.D.'

References :Cunningham, A., *Mahābodhi*, p. 53; Barua, B.M., *Gaya and Buddha Gaya*,Book III,pp. 69-70; Mitra, R.L.,*Buddha-Gaya*, p.192.

63

The Bodhgaya Railing Inscription of Prakhyātakīrtti :—

The inscription is inscribed in two lines on one face of the fragment of a coping stone belonging to the old stone railing of

the Mahābodhī temple at Bodhgaya in the district of Gaya.

Language-Sanskrit; characters-Northern class of alphabets belonging to the 6th-7th century A.D.

The inscription records that the virtuous Śramaṇa Prakhyātakīrtti, a descendant of the rulers of the Island of Laṅkā, desirous of attaining Buddhahood, caused to be performed acts of worship at Ratnatraya (the Buddhist Holy Triad) for the peace of mankind.

The inscription is not dated; but, on its palaeographical ground, it may be assigned to the 6th-7th century A.D.

References: *J& PASB*, 1908, pp. 101ff; Bhandarkar's List No.1737.

64

The Mandāra Hill Rock Inscription of Ugra Bhairava :—

The inscription is inscribed on a rock (the exact location being not known) on the Mandāra hill, a small mountain situated about 48 kms. south of Bhagalpur, the chief town of the Bhagalpur district.

Language-Sanskrit; characters are 'intermediate between the Gupta and the Kuṭila' of about the 6th-7th century A.D.

The inscription refers to some religious gift (*deyadharmma*) by a certain king Ugra Bhairava, endowed with the imperial style of '*Paramabhaṭṭāraka-Mahārājādhirāja*', who is not known from any other historical source.

The inscription, which has not been transcribed fully, may, on the basis of its palaeography, be dated in the 6th-7th century A.D.

References: *Proc. ASB*, 1870, pp. 294-95; *IA*, vol.I, pp. 51ff.

65

The Rohtāsgaḍh Stone Seal Matrix Inscription of Mahāsāmanta Śaśāṅkadeva :—

The inscription is inscribed in reverse on a rock (the exact

location being not known) at Rohtāsgaḍh, 37 kms. south by west of Sasaram, the chief town of the Rohtas district, and the whole, according to Fleet, represents a mould or matrix for casting copper seals in relief. The seal matrix is circular in shape, 11.5 cms. in diameter, and has in its upper smaller half a damaged figure of a recumbent bull facing to right and in the lower bigger half is the inscription.

Language—Sanskrit; characters–Northern class of alphabets.

The seal belongs to Śaśāṅka, and simply mentions him as Mahāsāmanta (*Śrī-Mahāsāmanta-Śaśāṅkadevasya*). Śaśāṅka was the king of Karṇasuvarṇa and a contemporary and murderer of Rājyavardhana, the brother of Harṣa of Kanauj.

The inscription belongs to the beginning of the 7th century A. D.

References : Fleet, J.F., *CII*, vol. III, pp. 283-84.

66

The Nālandā Clay Seal Inscription of Harṣavardhana of Thāneśvara :—

There are several specimens of the baked clay seal of Harṣavardhana found from the excavations at Nālandā in the district of Nālandā. One of the best preserved seals is oval in shape (with its axes measuring about 12.2 cms. and 14.5 cms.) and contains the legend in twelve lines.

Language—Sanskrit; characters—flowery script of the seals of Sarvvavarman, the Māukharī king.

The inscription on the seal is practically a genealogical table of the family of Harṣa or Harṣavardhana of Thāneśvara, the pedigree being identical with what is found on the Madhuban and Bānskherā copper plates of this potentate. Harṣa is mentioned in the inscription as the son of Prabhākaravardhana by Yaśomatīdevī, stress being laid on Harṣa's being born of the same mother Yāśomatīdevī (*tasyām = v = otpannaḥ*), who gave birth to Rājyavardhana.

The inscription belongs to the 7th century A.D.

References :*EI*, vol. XXI,pp. 74-76; *MASI* No 66, pp. 68-69.

67

The Muṇḍeśvarī Temple Inscription of the time of king Udayasena :—

The inscription, votive in character, is inscribed on a slab of stone which was found in two fragments from the Muṇḍeśvarī temple on the Muṇḍeśvarī hill, close to Ramgarh, a village lying about 12 kms. south-west of Bhabua in the district of Rohtas, one section of which was discovered by P.C. Mukherji as early as 1891 (Banerji, R.D., *The Age of the Imperial Guptas*, p. 156) and the other by Th. Bloch in 1903 (*Annual Report, Archaeological Survey of India,Eastern Circle*, 1903-04, pp. 9-10) in course of the clearance of the debris of the ruins. Both the fragments are presently preserved in the Indian Museum at Calcutta.

Language-Sanskrit; characters-belonging to the northern class of alphabets of the 7th century A.D.

The inscription refers itself to the king Udayasena and records a donation made by a noble, who is named Bhāgudalana (according to R.D. Banerji's reading, *EI*, vol. IX, pp. 282 ff.), or Gomibhaṭṭa (according to N.G. Majumdar's reading, *IA*, vol. XLIV, pp. 21ff.), in the reign period of the king Udayasena, who held the titles of *Mahāsāmanta, mahāpratihāra* and *māhārāja*, and who was evidently a subordinate chief under Harṣa. This inscription mentions the erection of a temple (*maṭha*) of Nārāyaṇa close to the temple of Viniteśvara, thus suggesting the existence of an additional Vaiṣṇava temple on the hill; but, of the existence of such a Vaiṣṇava temple on the hill, there seems to be no indication at present, since the carvings amongst the existing ruins are primarily, if not exclusively, Śaivite in character.

The inscription refers to a date in the year 30 of an

unspecified era; however, on the basis of its palaeography, it is believed to belong to the 7th century A.D.

References : *EI*, vol. IX, pp. 282-83; *IA*, vol. XLIV, pp. 21ff; Banerji, R.D., *The Age of the Imperial Guptas*, p. 156; *Annual Report, Archaeological Survey of India, Eastern Circle*, 1903-04, pp. 9-10; *JBRS*, vol. XLIV, 1958, pp. 14ff.

68

The Nālandā Seal Inscription of Supratiṣṭhitavarman of Prāgjyotiśa :—

The inscription is inscribed in nine lines on a baked and yellow clay seal, recovered in two fragments, in course of excavations at Nālandā in the district of Nālandā.

Language-Sanskrit; characters-belonging to the northern class of alphabets written in beautiful letters.

The seal belongs to Supratiṣṭhitavarman and gives the genealogy of the family of this ruler.

The inscription belongs to the 7th century A.D.

Reference : *MASI* No. 66, pp. 69-70.

69

The Nālandā Seal Inscription of Bhāskaravarman of Prāgjyotiśa

The inscription is inscribed on a seal of reddish baked clay found from the excavations at Nālandā in the district of Nālandā, only the lower left side of the seal being preserved giving portions of six lines of writing.

Language-Sanskrit; characters-Early Nāgarī.

The preserved portion of the inscription gives the genealogy of the family of Bhāskaravarman (which is identical with that given in the Nidhānpur copper plate, *EI*, vol. XII, pp. 73ff; *EI*, vol. XIX, pp. 118ff.), and mentions him as the son of Supratiṣṭhitavarman.

The inscription may be dated in the 7th century A.D.

References : *JBORS*, vol. V, pp. 302ff; *JBORS*, vol. VI, pp. 151ff; *MASI* No. 66, pp. 69-70.

70

The Bodhgaya Stone Image Inscription of Suphaṇḍī :—

The inscription is inscribed on the back of a figure of a bull couchant from Bodhgaya in the district of Gaya, measuring 30. 5 cms. in height and 40.7 cms. in length. It was presented to the Asiatic Society of Bengal, Calcutta.

Language-Sanskrit; characters-Kuṭila.

The inscription records that the bull couchant, on which it was incised, was consecrated by Śrī Suphaṇḍī Bhaṭṭāraka, the son of Bhīmaka-ullā, for the purpose of securing progeny.

The inscription is dated on the 9th day of the dark half of the month of Vaiśākha in the year 781 (vikrama saṁvat), i. e. 725 A. D.

References : Mitra, R. L., *Buddha-Gaya*, p. 193; cf. *JASB*, vol. XXX (see for the facsimile of the inscription).

71

The Nālandā Stone Inscription of Yaśovarman of Kanauj :—

The inscription is inscribed in twenty-one lines on the top bed of a stone capital bracket which was found buried in the debris of the southern verandah of the Monastery Site No. 1 at Nālandā in the district of Nālandā. The document covers a space of 44.5 cms. in length and 28 cms. in height.

Language—Sanskrit; characters—Northern class of alphabets.

The inscription is a *'praśasti'* and commences with an invocation to the Buddha, its main object being to record that Mālāda, the son of the minister of the king Yaśovarmadeva, herein described as a famous Tikina (Turki *'tegin'*), the lord of the North and the chief of the Guardians of Passes, made various gifts (as specified in the inscription itself), including a permanent grant to the temple which the king Bālāditya had erected at Nālandā in honour of the son of Śuddhodana (i. e. the Buddha).

The inscription furnishes a glorious description of Nālandā, extracts of which may be quoted here :–'Nālandā, with her learned men, famous on account of their knowledge of good scriptures and arts, mocks, as it were, at all the cities of great emperors.

'The row of whose monasteries with their pinnacles kissing the clouds is, as it were, designed by the Creator to be a beautiful garland of the earth shining high (in the space), and being the delightful home of the community (of monks), who are the abode of good learning, with the palaces and temples brilliant with the network of rays (issuing out) of various jewels, assumes the splendour of the Sumeru, the beautiful home of hordes of noble Vidyādharas.

'Here, king Bālāditya erected this spacious, unique and white palace of the Lord (Budddha), the son of Śuddhodana, as if out of a desire to insult mount Kailāśa.

'The palace, it seems, went round the whole earth, disgracing the splendour of the moon, putting a stop to the beauty of the chain of peaks of the Himālaya, then defiling the white river of the sky and silencing the sea of critics; having realized that it was futile to wander about in a world where there was nothing to vanquish, it (now) stands aloft, as if a pillar of the great fame it has won.'

The inscription is not dated, nor even does it mention the dynasty to which Yaśovarman belonged; but evidently it refers to the renowned king of Kanauj of this name who extended his sway in the first quarter of the 8th century A.D.

References : *ASIAR*, 1925-26, pp. 131 and158;*EI*,vol.XX, 1929-30, pp.37-47;*MASI* No. 66, pp. 78-82; *IHQ*,vol.VII, 1931, p. 669;*IHQ*, vol. VIII,1932, p.37; Ghosh, A., *Nālandā*, pp. 46-47; *Modern Review*, September, 1931; Bhandarkar's List No. 1742.

V

INSCRIPTIONS OF THE PĀLA PERIOD

72

The Bodhgaya Stone Inscription of Dharmapāla :—

The inscription is inscribed in nine lines on a slab of stone which was found from a place to the south of the Mahābodhi temple at Bodhgaya.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign period of the Pāla ruler Dharmapāla and records the consecration of a temple dedicated to the four-faced Lord Śiva (Mahādevaśchaturmmukhaḥ, i.e. Chaturmukhi Liṅga of Śiva) at a place called Champāśayatana by a man named Keśava, the son of a sculptor named Ujjala, and also the excavation of a tank at a cost of three thousand 'drammas' by him during the reign period of Dharmapāla.

The inscription belongs to the end of the 8th or the beginning of the 9th century A.D., being dated on the 5th day of the dark fortnight on saturday in the 26th year of the reign of Dharmapāla, the Pāla ruler.

References : Cunningham, A, *Mahābodhi* pp. 63-64; *ASIAR*, 1908-09, p. 150; *Proc. ASB.* 1880, p. 80; *J&PASB*, vol. *IV* (New Series), pp. 101-02: Maitreya, A.K., *Gauḍalekhamālā*, pp. 3ff; Banerji, R.D., Pālas of Bengal, p. 13; Mukherji, R.N. and Maity, S.K., Corpus of Bengal Inscriptions, pp. 110-14; Bhandarkar's List No. 1609.

73

The Nālandā Copper Plate Inscription of Dharmapāla :—

The inscription is inscribed on both the sides of a copper plate (27. cms. by 18.4 cms.) found lying among the debris in the north verandah of the Monastery No. 1 at Nālandā along with the Copper-Plate inscription of Samudragupta, the imperial Gupta monarch. The inscription comprises thirty-six lines of writing, having twenty-four lines on the obverse side and the rest on the reverse side of the plate.

Language Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription purports to be a charter of the Pāla ruler Dharmapāla, its chief object being to register the gift of a village Uttarāma near the village of Nighua (Nighwan and Utrāwān under the Kurthā Police Station), belonging to the Jambunadī-vīthi in the Gaya-visaya of the Nagara-bhūkti by the Pāla ruler. The beneficiary is apparently a Buddhist monk, whose name begins with Dharma.

The inscription is not dated; but, on the basis of the palaeography, it may be assigned to the 8th-9th century A.D. during the reign period of the Pāla ruler Dharmapāla.

References : *ASIAR*, 1927-28, p. 138; *EI*, vol. *XXIII* pp. 290-92; *MASI* No. 66, pp. 84-85; *JASB*, vol. L, 1864, pp. 125-26.

74

The Nālandā Fragmentary Sculptured Stūpa Inscription of the time of Dharmapāla :—

The fragmentary inscription is found inscribed on the rim of a sculptured votive *stūpa* found at Nālandā, which is unfortunately only partially preserved. The *stūpa* is made of the well known Gaya stone and bears a number of seated Buddha figures carved on it.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription records the construction of the *stūpa* on which it is found inscribed and clearly states that the monument was hewn by the local masons named Keśava and Vijjala (*atratyaiḥ śilpibhiḥ .. āropitaḥ*).

The inscription is not dated; but, on the basis of the palaeography, it may be assigned to the 8th-9th century A.D. in the reign period of the Pāla ruler Dharmapāla.

Reference: *MASI* No. 66, pp. 85-86.

75

The Vālgudar Image Inscription of the time of Dharmapāla :—

The inscription was found inscribed on the stone pedestal of an image (now lost) from Vālgudar, a small village lying by the side of the railway line between Luckeesarai and Mankatha railway stations, in the district of Monghyr. It is lying in the house of one Keshava Sinha and is being used by the people as a platform for washing their feet. It contains two lines of writing, covering a space of about 44.5 cms. in length and 6.2 cms. in height.

Language-Sanskrit; characters are the same as found in the Pāla records of the 8th-9th century A.D.

The inscription refers itself to the reign of the king Dharmapāla of the Pāla dynasty and records that a god named Madhuśreṇika was installed at the 'adhiṣṭhāna' or city of Kṛmilā during the reign of the king Dharmapāla by the lady Ajhuka, who was the wedded wife of a person named Sālo (or a god was installed at the city of Kṛmilā during the reign of the king Dharmapāla by Ajhuka, the wife of Madhuśreṇika Sālo).

The inscription is not dated; but, on the basis of the palaeography, it may be assigned to the 8th-9th century A. D. during the reing period of the Pāla ruler Dharmapāla.

Reference : *EI*, vol. XXVIII, pp. 138 ff.

76

The Vālgudar Image Inscription of the time of Dharmapāla :—

The inscription is inscribed on a mutilated stone image of a seated goddess with a child on her lap, which had been discovered while digging the earth for the foundation of a house in the village Vālgudar in the district of Monghyr. The image was in the verandah of the Katchery of Dilip Narayan Sinha, a Zamindar, then staying at Bhagalpur. The inscription is written in two lines, covering a space of about 10. 7 cms. in length and 2. 5 cms. in height.

Language-Sanskrit; characters are the same as found on the Pāla records of the 8th-9th century A.D.

The inscription does not refer itself to the reign of any king. It records that the image of the Devī, on which it is incised, was the religious gift (*deya-dharma*) of a person whose name appears to be Nṛkaṭṭa.

The inscription is not dated, nor does it refer itself to the reign of any king. It may, however, on the basis of the palaeography, be assigned to the 8th-9th century A. D. in the reign period of the Pāla ruler Dharmapāla.

Reference : *EI*, vol. XXVIII, pp. 138 ff.

77

The Nālandā Metal Image Inscription of the time of Devapāla:—

The inscription is inscribed in four short lines (three of them measuring 10.9 cms. each and the fourth only 2.7 cms.) on a metal image discovered at Nālandā in the district of Nālandā.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

This is the earliest inscription of Devapāla, the Pāla ruler, yet discovered. The inscription records the setting up of the image (on which it is incised) at Nālandā by one Vikhākā (Viśākhā), the sole wife of the 'destroyer of the Kalachūrīs' (*Kalachūrī-antaka*),

said to be the resident of the village of Purikā in the district of Rājagṛha, together with the people of the village.

The inscription is dated in the 3rd year of the reign of the Pāla ruler Devapāla; hence, it belongs to the early part of the 9th century A.D.

If the reading of the name is correct, it would show that the donatrix's husband was a great warrior who must have routed the Kalachūrīs in the third year of the reign of Devapāla of the Pāla dynasty.

Reference : *MASI* No. 66, p. 87.

78

The Nālandā Image Inscription of the reign of Devapāla:—

The inscription is incised in four lines on the back of an image of a female found from the excavations at Nālandā and presently preserved in the Nālandā Museum.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the Pāla ruler Devapāla and records the installation of the image (on which it is incised) by a prince and princess of the Rājagṛha-viṣaya situated in the Nālandā-mahāpaṭala (division) during the reign period of Devapāla. The names of the donor or donors mentioned in the inscription are not clear, and so also the names of their father and grandfather are not clear. The district of Rājagṛha seems to have formed a part of the territorial division which had Nālandā as its headquarters.

The inscription is not dated; but, on the basis of the palaeography, it may be assigned to the 9th century A.D. in the reign period of the Pāla ruler Devapāla.

Reference: *MASI*, No. 66, p. 88.

79

The Nālandā Bronze Image (Balarāma) Inscription of the time of Devapāla :–

The inscription is engraved on the back of a bronze image of Balarāma found in course of excavations from the northern verandah of the Monastery Site No. 1 at Nālandā. The image is presently preserved in the Archaeological Museum at Nālandā.

Language – Sanskrit; characters – eastern variety of the North Indian alphabets.

The inscription records the dedication of the image (on which it is incised) at Nālandā in the Devapāladeva-haṭṭa (the mart of Devapāladeva) by one Nisiṅghakā, the wife of Śoujjeka.

The inscription is not dated; but, on the consideration of the palaeography, it may be assigned to the 9th century A. D. in the reign period of Devapāla, the Pāla ruler.

Reference: *EI*, vol. *XXV*, pp. 334-35.

80

The Nālandā Bronze Image (Saṁkarṣaṇa) Inscription of the time of Devapāla :—

This is a three lined votive inscription written on the pedestal of a bronze image of the standing Saṁkarṣaṇa found at Nālandā and presently preserved in the Archaeological Museum at Nālandā.

Language – Sanskrit; characters – eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the Pāla ruler Devapāla and records the pious gift of the bronze image (on the pedestal of which it is inscribed) for Padmadānasiṁha made by the great Sthavira Dajjaka (or Ujjaka) at Nālandā during the reign period of the blessed and illustrious Devapāla.

The inscription is not dated; but, on the consideration of the palaeography, it may be assigned to the 9th century A. D. in the reign period of the Pāla ruler Devapāla.

Reference : *MASI*, No. 66, pp. 88-89.

81

The Kurkihāra Bronze Image (Balarāma) Inscription of the time of Devapāla :—

The inscription is inscribed in three lines on the bronze image of the standing Balarāma found at Kurkihāra in the district of Gaya and presently preserved in the Patna Museum.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the Pāla ruler Devapāla and records the religious gift of the image (on which it is incised) to Mallapore, possibly a monastery, by the wife of Sidhmaka, a resident of the village S(M)addhu in the Vāhiravana (and who seems to have been the village chief) in the time of the king Devapāla.

The inscription is dated in the 9th year of the reign of the Pāla ruler Devapāla, i.e. in the first half of the 9th century A.D.

References : *JISOA*, vol. *II*, 1934, pl. XXVIII; *JBORS*, vol. XXVI, p. 251, no. 88; Gupta, P.L., *PMCA*, pp. 152-53.

82

The Ghosrawan Stone Inscription of the time of Devapāla :—

The inscription is inscribed in nineteen lines on a slab of stone found at Ghosrawan about 12 kms. south-east of Biharsharif, the chief town of the Nālandā district.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the Pāla ruler Devapāla and reveals the state of education conducted during the regime of the Pāla ruler. It also records the construction and dedication of a Vihāra and Stūpas to the Diamond Throne, thus affording another proof of the religious zeal which animated the Buddhist community during the sway of the Pāla king.

The inscription is not dated; but, on the consideration of the palaeography, it may be assigned to the 9th century A.D. in the reign period of the Pāla ruler Devapāla.

References : *ASR*, vol. I, p. 38; ASR, vol. III, p. 120, *Ancient* Geography of India, vol. I, p. 44; I A, vol. XVIII, pp. 309 ff.; Maitreya A. K., *Gauḍalekhamālā*, pp. 46 ff.; Cunningham, A., *Mahābodhi*, p. 64; Bhandarkar's List No. 1614.

83

The Nālandā Undated Praśasti of the time of Devapāla :—

The inscription is engraved in four lines on the pedestal of an image (measuring 23.7 cms. by 4.3 cms.) discovered at Nālandā in the district of Nālandā. The pedestal looks to be bronze.

Language-Sanskrit; characters resembling those of the records of the Pāla ruler Devapāla.

The inscription, which consists of two verses (the one written in the *sragadhara* metre and the other in the *śārdulavikṛḍita* metre), praises a monk named Mañjuśrīvarmman of the Sarvāstivādin school, who has been described as a great *bhikṣu* of Nālandā.

The inscription is not dated and does not refer itself to the reign of any king; but, on the palaeographical ground, it may be ascribed to the 9th century A.D. during the reign period of the Pāla ruler Devapāla.

Reference : *MASI* No. 66, p. 103.

84

The Silao Stone Image Inscription of the time of Devapāla:—

The inscription is inscribed over a stone pedestal (23.cms. high, 50.8 cms. at its longest and 36.8 cms. at its broadest),

elliptical in shape, obtained from the modern village of Silao, situated between Nālandā and Rājagṛha in the district of Nālandā. In the centre of the pedestal, there is a remnant of the kneeling statue (of Kāśyapa), carved in the round, which once surmounted it. The inscription runs along the upper band of the pedestal and consists of three lines, each measuring about 53.4 cms. in length.

Language-Sanskrit; characters-Northern class of alphabets, resembling those of the records of the Pāla ruler Devapāla.

The inscription is virtually a label to the image which once surmounted the pedestal, giving in a compedious form a laudatory account of the deified personage represented. The deified personage, as disclosed by the inscription, was Kāśyapa, the famous disciple of the Buddha.

The inscription is not dated and does not refer itself to the reign of any king; but, on the consideration of the palaeography, it may be placed in the first half of the 9th century A.D. in the reign period of the Pāla ruler Devapāla.

Reference : *EI*, vol XXV, pp. 327-34.

85

The Monghyr Copper-Plate Inscription of Devapāla :—

The inscription is inscribed in fifty-two lines on both the sides of a copper-plate (measuring 47.7 cms. by 35.3 cms.) which was found at Monghyr, having thirty-six lines of writing on the obverse side and the rest sixteen lines on its reverse.

The inscription purports to be a charter issued from the victorious camp (*jayaskandhāvāra*) at Mudgagiri (modern Monghyr) and records the grant of the village of Meṣikā situated in the Kṛmilā-viṣaya (district) of the Śrīnagara-bhūkti to a Brāhmaṇa named Bhaṭṭa Vihekarāṭamiśra of the *aupamanyava gotra* and the āśvālāyana-śākhā, the son of Varāharāṭa, by the Pāla ruler Devapāla. The inscription also records that the king who encamped at the spot, constructed a bridge of boats across the river Gaṅgā.

It also mentions the name of the crown prince (*yuvarāja*) Rājyapāla, who acted as the *dūtaka* of the charter.

The inscription is dated on the 21st day of the month of Mārga (Mārgaśīrṣa) in the year 33 of the Pāla ruler Devapāla; hence, it belongs to about the middle of the 9th century A.D.

References: *ASR*, vol. III.; Maitreya, A. K. *Gauḍalekhamālā*, pp. 11ff; Bhandarkar's List No. 1611.

86

The Hilsā Stone Image Inscription of the time of Devapāla :—

The inscription is inscribed at three places on the stone image of the Buddhist goddess Tārā of the Pāla period from the village of Hilsā, situated at a distance of about 38.5 kms. south-east of Patna and 24 kms. from Nālandā, the one over the top of the stela in two lines, the other on the base of the seat in one line and the third running round the *pīṭha* (pedestal) of the image in three lines written in three divisions.

Language-Sanskrit; characters-eastern variety of the northern class of alphabets.

The inscription over the top of the stela gives the name of the deity and in this respect it is comparable to the inscribed labels of the Bhārhut reliefs, and the other within the leaves of the lotus seat gives the usual Buddhist creed (Ye dhamma hetu *prabhavā*.....).

The inscription, running round the pedestal of the image in three divisions, records the consecration of the image (on the pedestal of which it is inscribed) by the lay disciple Gaṅgādhara, a great devotee of the Buddha, at the instance of the great monk Śrī Maujuśrīdeva connected with the great Buddhist Mahāvihāra at Nālandā in the reign period of Devapāla.

The inscription belongs to about the middle of the 9th century A.D., being dated in the 35th regnal year of the Pāla ruler Devapāla.

References: *IA* vol. *XVII*, pp. 307-12; *MASI* No 66, pp. 87-88; *JBORS* vol *X*, 1924, pp. 30-36; Bhandarkar's List No. 1612.

87

The Nālandā Copper-Plate Inscription of Devapāla : –

The inscription is inscribed in sixty-lines on both the sides of a copper-plate unearthed in course of the archaeological excavations in the Monastery No. 1 at Nālandā, there being forty-two lines of writing on the obverse side and the rest on the reverse.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription purports to be the charter of Devapāla of the Pāla dynasty, issued from the victorious camp at Mudgagiri (Monghyr) and records that Devapāladeva, at the request of the illustrious ruler of Suvarṇadvīpa, named Bālaputradeva, granted five villages, four of which lay in the Rājagṛha and one in the Gaya visaya of the Śrīnagara-bhūkti (Patna division) for the increase of merit, for various comforts of the revered bhikṣus of the four quarters, for writing the *dharma-ratnas* or Buddhist texts, and for the upkeep of the monastery which must have been built at Nālandā at the instance of the said king of Suvarṇadvīpa. Bālaputradeva belonged to the dynasty of the Śailendras who held the island of Java under his sway.

Balavarman, the overlord of the Vyāghratāṭi-maṇḍala, acted as the *dūtaka* in this meritorious undertaking.

The inscription is dated on the 21st day of the month of Kārttika in the 39th regnal year of the Pāla ruler Devapāla; hence, it belongs to a little after the middle of the 9th century A.D.

References: *ASIAR*, 1920-21. p. 27; *Monograph of the Varendra Research Society*, vol. I; *MASI* No. 66, pp. 92-102; *EI*, vol. XVII pp 310-27; *JRASBL*, vol VII, pp. 215 ff; IA, vol. XXI pp. 253-58; Bhandarkar's List No. 1613.

88

The Bihar Image Inscriptions of the time of Sūrapāla I :—

Two identical inscriptions have been found inscribed on the two Buddha images from (Biharsharif), the chief town of the Nālandā district and presently preserved in the Indian Museum at Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The two image inscriptions refer to tho reign of the king Sūrapāla of the Pāla dynasty and record the consecration of the images of the Buddha (on which the inscriptions occur) at the Padikraman Vihāra in Uddaṇḍapura by an old Buddhist monk named Pūrṇadāsa in the time of the Pāla ruler.

Both the inscriptions are dated on the 11th day in the dark fortnight of the month of Āṣāḍha in the 2nd year of the reign of the Pāla ruler Sūrapāla. These inscriptions were at first assigned to Sūrapāla II (JASB,NS, pp. 107-18, Majumdar,R.C., *HBI* I, p.13), but, now on the palaeographic ground, have been attributed to Sūrapāla I (Banerji, R.D., *Pālas of Bengal*, pp. 57-58,Sinha B.P. *Dynastic History of Magadha* p. 190). The inscriptions, therefore, belong to the period some time after the middle of the 9th century A.D.

References : *JASB* (*NS*), vol. IV pp. 108ff; *MASB* vol III p. 13; Banerji, R.D., *Pālas of Bengal*, p. 17; Choudhry, R.K., *Select Inscriptions of Bihar*, p. 54; Bhandarkar's List No. 1615.

89

The Gaya Stone Inscription of the time of Nārāyaṇapāla :—

The inscription is inscribed in sixteen lines on a stone slab built into the wall of the Mahādeva shrine in the compound of the Viṣṇupad temple at Gaya, covering a space of about 76 cms. in length and 38 cms. in height.

Language-Sanskrit: characters-eastern variety of the North Indian alphabets.

The record refers itself to the reign of Nārāyaṇapāla, the Pāla ruler, and, opening with an invocation to Lord Viṣṇu in his Man-lion (Narasiṃha) incarnation, it records that a man named Bhānudeva, the son of Bappadeva and his wife Vallabhādevī, dedicated a vāsa (house or monastery) during the time of the king at Gaya for housing the Yatis (or ascetics), and also refers to the house as an āśrama of the Brahmachārins (i.e. an abode of the people committed to celibacy). The inscription also contains a prayer of the Maunin (a person who has taken a vow of silence), apparently meaning Bhānudeva, in which people are requested to see to the well-being of the *nivāsa* (or house).

The inscription is dated on the full moon day of the month of Vaiśākha in the 7th year of the reign of the king Nārāyaṇapāla-deva. The date falls somewhere about the seventh decade of the 9th century A.D.

References : *ASR*, vol, III, pp. 120ff; *EI*, vol. XXXV, pp. 225-28; Banerji, R.D., *Pālas* of *Bengal*, pp. 20-21; Bhandarkar's List No. 1616.

90

The Bihar Stone Image Inscription of the time of Nārāyaṇapāla :—

The inscription is found inscribed on a long piece of carved stone, probably the portion of a pedestal of an image, which was found in the inscription gallery of the Indian Museum at Calcutta. Most probably it came with the other sculptures from the Bihar Museum founded by Broadley, when the collection of the museum was shifted to Calcutta. The inscription consists of two lines of writing.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription records the erection of the image (on the pedestal of which it is incised) by a Buddhist Elder (*bhikṣu-sthavira*) named Dharmmamitra, an inhabitant of the Andhra country in the time of the king Nārāyaṇapāla of the Pāla dynasty.

The inscription is dated in the month of Vaiśākha in the 9th year of the reign of the Pāla ruler Nārāyaṇapāla, and as such it may be ascribed to the seventh decade of the 9th century A.D.

References : *Journal of the Bangīya Sāhitya Pariṣad*, vol- XV, p. 13; Banerji, R.D., *Pālas of Bengal*, pp. 21-22; Bhandarkar's List No. 1617.

91

The Bhagalpur Copper-Plate Inscription of Nārāyaṇapāla:-

The inscription is inscribed on a copper-plate found at Bhagalpur, the chief town of the Bhagalpur district.

Language—Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription purports to be a charter of the king Nārāyṇapāla of the Pāla dynasty issued from his victorious camp at Mudgagiri (Monghyr) and records the grant of the village of Mauktika to the temple of Śiva at Kalaśapota, which was situated in the Kakṣa-viṣaya of the Tīra-bhūkti for the maintenance of the temples of Śiva and the preceptors devoted to Śiva. It also attests to the prevalence of the Pāśupata sect of Śaivism in Bihar (line 19).

The inscription is dated on the 9th day of the month of Vaiśākha in the 17th year of the reign of the Pāla ruler Nārāyāṇapāla,and, hence, it may be placed in the beginning of the 10th century A.D. The inscription thus suggests that at least up to the 17th year of his reign, Mudgagiri (Monghyr) and Tīrabhūkti (Tirhut) were under the Pāla kings.

References :*JASB*, vol, *XLVII*, pp. 404 ff; IA, vol. *XV*, pp. 305 ff Banerji, R.D , *Pālas of Bengal*, pp. 20-22; Maitreya, A.K *Gauḍalekhamālā* pp. 56 ff; Bhandarkar's List No 1618.

92

The Bihar Brass Image Inscription of the time of Nārāyaṇa-pāla :-

The inscription is inscribed on a Buddhist brass image from Bihar, now under the possession of the Vaṅgīya Sāhitya Pariṣad, Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Nārayāṇa-pāla of the Pāla dynasty and records a benefaction of Rāṇaka Ṭharuka, the son of Ucha and the resident of Udaṇḍapura.

The inscription is dated in the 54th year of the reign of the Pāla ruler Nārayaṇapāla ; hence, it may be placed about the middle of the 10th century A.D.

References : *IA*, vol. XLVII, p. 11[illegible]; *Journal of the Vaingīya Sāhitya Pariṣad* vol. XXVIII, p. 169; Bhandarkar's List No, 1619.

93

The Bargaon Pillar Inscription of the reign of Rājyapāla :—

The inscription is inscribed on a pillar in the Jaina temple in the village of Bargaon near Nālandā in the district of Nālandā.

Language—Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription is a votive label, suggesting the pillar to have been erected in the time of Rājyapāla of the Pāla dynasty.

The inscription refers to the 24th regnal year (*samvat—24 Mārgge-dine*) of the Pāla ruler Rājyapāla.

References : *IA*, vol. XLVII, pp. 110-11; *JRASBL*, vol. *XV*, 1949, p.7; Bhandarkar's List No. 1621.

94

The Kurkihāra Bronze Image Inscription of the time of Rājyapāla :—

The inscription is inscribed in four lines on the pedestal of a bronze image of the Buddha found at Kurkihāra in the district of Gaya. The image is presently preserved in the Patna Museum, Patna (PM Arch. No. 9729).

Language—Sanskrit; characters—eastern variety of the North Indian alphabets (or early Nāgarī).

The inscription refers itself to the reign of the king Rājyapāla of the Pāla dynasty and records the gift of the image being made by one who was born in a village in Kāñchī bearing the auspicious name Narasiṁha Chaturvedin in a family of the Brāhmaṇas versed in the Vedas and Vedāṅgas and who later on became a disciple, Prajñāsiṁha by name, of the Sthavira Vairochana Siṁha. The inscription contains the usual pious wish of transferring the merit to the teachers, parents and all the living creatures.

The inscription is dated on the 8th day of the bright half of the month of Vaiśākha in the 28th year of the reign of the Pāla ruler Rājyapāla, i.e. in the first half of the 10th century A.D.

References : *JBORS*, vol. XXVI, pp. 246-47, no. 52; Gupta, P.L., *PMCA*, p. 155.

95

The Kurkihāra Bronze Image Inscription of the time of Rājyapāla :—

The inscription is inscribed on the bronze image of Umā-Maheśvara found at Kurkihāra in the district of Gaya and presently preserved in the Patna Museum, Patna (PM Arch. No. 9772).

Language—Sanskrit; characters—eastern variety of the North Indian alphabets (or early Nāgarī).

The inscription refers itself to the reign of the king Rājyapāla of the Pāla dynasty and records the religious gift of the image by

one Mūlakā, the wife of Mahiaru, a resident of the Āpaṇaka monastery in the time of the king. The word 'Gopāla' appearing at the end of the inscription may represent the name of the sculptor.

The inscription is dated in the 31st year of the reign of the Pāla ruler Rājyapāla, i.e. in the first half of the 10th century A.D.

References : *JISOA*, vol. II, 1934, pl. XXXII. 2; *JBORS*, vol. XXVI, p. 250, no. 84; Gupta, P.L., *PMCA*, p. 153.

96

The Kurkihāra Bronze Image Inscription of the time of Rājyapāla :—

The inscription is inscribed on the bronze image of the seated Vasudhārā found at Kurkihāra in the district of Gaya and presently housed in the Patna Museum, Patna (PM Arch. No. 9738).

Language—Sanskrit; characters—eastern variety of the North Indian alphabets (or early Nāgarī).

The inscription refers itself to the reign of the king Rājyapāla of the Pāla dynasty and records the religious gift of the image made by one Va(ṭu)kā, the wife of Gopālahīno (?), in the Āpaṇaka monastery in the time of the king. The image was probably cast by the architect (?) Śopālahorā, a curious name though, there is no doubt about the reading.

The inscription is dated in the 32nd year of the reign of the Pāla ruler Rājyapāla, i.e. in the first half of the 10th century A.D.

References : *JISOA*, vol. II, 1934, pl. XXXVII, 1; *JBORS*, vol. *XXVI*, pp. 247-48; Gupta, P. L , *PMCA*, pp. 149-50.

97

The Kurkihāra Bronze Image Inscription of the time of Rājyapāla :—

The inscription is inscribed on the bronze image of the seated Vasudhārā found at Kurkihāra in the district of Gaya and presently housed in the Patna Museum, Patna (PM Arch. No. 9741(·

Language—Sanskrit; characters—eastern variety of the North Indian alphabets (or early Nāgarī).

The inscription refers itself to the reign of the king Rājyapāla of the Pāla dynasty and records the religious gift of the image made by one Gaukā, another wife of Gopālahīno, in the Āpaṇaka monastery in the time of the king.

The inscription is dated in the 32nd year of the reign of the Pāla ruler Rājyapāla, i.e. in the first half of the 10th century A.D.

References: *JISOA*, vol. *II*, 1934, pl. *XXXII*, 2; *JBORS*, vol. *XXVI*, p. 248, no. 59; *Gupta, P.L.* *PMCA*, p. 150.

98

The Nālandā Image Inscription of the time of Gopāla II :-

The inscription (better known as the Vāgīśvarī image inscription) is inscribed in two lines on the slab which served as the footstool of the image of the Goddess of Learning (Vāgīśvarī) from Nālandā (modern Bargaon) in the district of Nālandā. The image is presently housed in the Indian Museum at Calcutta.

Language-Sanskrit; characters- eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Gopāla (II) of the Pāla dynasty, and records the fact that the image of the Goddess of Learning (Vāgīśvarī) was endowed with lands yielding rich corns. (According to R.D Banerji, it records that the image of the goddess was covered with gold leaf by some unnamed personage).

The inscription is dated on the 8th day of the bright fortnight of the month of Āśvina during the first year (?) of the reign of Gopāladeva (II); hence, it may be ascribed to the 10th century A.D.

References :*ASR*, vol. I, p*l*, *X*III. 1; *ASR*, vol. III, p. 120; *Martin, E., Eastern India*, vol. I, pl. *XV*.4; *EI*, vol XXIII, pp. 291ff.

Banerji, R. D., *Pālas of Bengal*; *MASI* No.66, pp. 83-84; *J & PASB (NS)*, vol. IV, p. 105; Mukherji, R. N. and Maity, S. K., *Corpus of Bengal Inscriptions*,pp. 187-88 and 191-92; Bhandarkar's List No. 1622.

99

The Bodhgaya Image Inscription of the time of Gopāla II :—

The inscription (better known as the Śakrasena or Śakasena inscription) is inscribed in four lines on the stone slab which served as the footstool of an image of the Buddha which was exhumed amidst the ruins of the Mahābodhi temple at Bodhgaya. The image is presently preserved in the Indian Museum at Calcutta.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Gopāla (II) of the Pāla dynasty and records the erection (framing) of the image of Lord Buddha at the command of one Śakrasena (or Śakasena), born in the land of the Sindhus, more commonly known as Śrī Dharmabhīma, being desirious of attaining highest enlightenment.

The inscription is not dated; but, on the consideration of the palaeography, Nilamani Chakravarty is inclined to regard it as belonging to the time of the Pāla ruler Gopāladeva II ruling in the 10th century A.D.

References : Cunningham, A., *Mahābodhi*, p. 63, pl. XXVIII, *J&PASB (NS)*, vol. IV, p. 105; Maitreya, A.K., *Gauḍalekhamālā*, pp.88*ff*; Mukherji,R.N. and Maity,S.K.,*Corpus of Bengal Inscriptions* pp. 184-87 *and* 189-91; Bhandarkar's List No. 1623.

100

The Bodhgaya Image Inscription of the time of Mahipāla I :—

The inscription, consisting of three lines of writing, is inscribed on the pedestal of a black basalt image of the Buddha, represented as seated in the bhūmisparśa-mudrā, now worshipped as one of the

Five Pāṇḍavas, in a small shrine just in front of the entrance of the Mahābodhi temple at Bodhgaya. The inscription is unfortunately much ruined, the first part of each line having lost a number of letters.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Mahipāla (I) of the Pāla dynasty and records the donation of two temples (*gandha-kuṭī*) and the dedication of the image, on which it is inscribed, by a person (whose name is unfortunately lost) for the benefit of the donor's father and mother, during the time of the king.

The inscription is dated on the 5th day of a certain month (the name of which is missing) in the 11th year of the prosperous and victorious reign of the Pāla ruler Mahipāla I, i.e. in the early part of the 11th century A.D.

References: ASR, vol. III, p. 122, pl. XXXVII. 5; Martin, *Eastern India*, I, pl. X. 6; Mitra, R.L., *Buddha Gaya*, pp. 197-98; IA vol. IX, p. 144; Bhandarkar's List No. 1627.

101

The Nālandā Stone Inscription of the time of Mahipāla I :—

The inscription is inscribed in twelve lines on the lintel of a door discovered among the ruins at the time of excavating the Bālāditya temple at Nālandā. It is presently preserved in the Indian Museum at Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Mahipāla (I) of the Pāla dynasty and records the renovation of the great (Bālāditya) temple at Nālandā in the time of the king, after it was burnt down by a man named Bālāditya, the son of Gurudatta and the grandson of Haradatta, a *Jyāviṣa* of Tailāḍhaka (modern Telarha), who had emigrated to the village from Kauśāmbī. The

burning of the Nālandā temple has been attributed to the Bengal (Vaṅgāla) army, which rebelled against the pro-Buddhist king, sacked the Somapura Vihāra, invaded Magadha and burnt the Nālandā Mahāvihāra (*ASIAR*, 1930-34, p. 212; *EI*, XXI, pp. 97-101; *IC*, I, pp. 292ff.) If the view is accepted, it will be one of the rare examples of destruction of the monasteries by the Brahmanical army of Bengal. The event is placed in the time of Mahipāla (I). (Sinha, B.P., *Dynastic History of Magadha*, p. 209).

The inscription is dated in the 11th year of the reign of the Pāla ruler Mahipāla I, i.e. in the early part of the 11th century A.D.

References : *ASR*, vol III, pp. 122-23; *J & P ASB (NS)*, vol *IV* pp. 106-07; Maitreya, A.K., *Gauḍalekhamālā*, pp. 101ff; Mukherji, R.N. and Maity, S.K., *Corpus of Bengal Inscriptions*, pp. 208-09; Banerji, R.D., *Pālas of Bengal*, p. 35; Bhandarkar's List No. 1626.

102

The Kurkihāra Bronze Image Inscription of the time of Mahipāla I :—

The inscription is incised in three lines on the bronze image of the seated Prajñapāramitā found at Kurkihāra in the district of Gaya and presently preserved in the Patna Museum, Patna (PM Arch. No. 9696).

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Mahipāla (I) of the Pāla dynasty and records the religious gift of the image made by one who is mentioned as the son of the goldsmith named Keśava in the time of the king.

The inscription is dated in the 31st year of the reign of the Pāla ruler Mahipāla I, i.e. in the first half of the 11th century A.D.

References : *JISOA*, vol II, 1934, pl. XXXIV 2; *JBORS*, vol. XXXVI, p. 245, no. 49; Gupta, P.L., *PMCA*, p. 149.

103

The Imadpur Bronze Image Inscriptions of Mahipāla I :–

Two identical inscriptions, both of them consisting of only one line of writing each, are inscribed on the back of the pedestals *of* the bronze images of (i) the goddess Ekānaṁśā with Kṛṣṇa and Balarāma and (ii) the Mātṛkās found from a mound near the village Imadpur in the district of Vaiśālī, situated at a distance of about 20 kms. north-east of Hajipur and 36 kms. south-west of Muzaffarpur on the road running beetwen Hajipur and Muzaffarpur.

Language – *Sanskrit*; characters- eastern variety of the North Indian alphabets.

The inscriptions refer the images to have been dedicated during the reign period of the king Mahipāladeva (*I*) of the Pāla dynasty.

The inscriptions are dated on the 2nd day of the bright fortnight of the month of Jyeṣṭha in the 48th year of the reign of the Pāla ruler Mahipāladeva I, i. e. in the first half of the 11th century A.D.

References: *IA*, vol.*XIV*, p. 165, no. 17; Banerji, *R.D.*, *Pālas of Bengal*, p. 34; Bhandarkar's List No. 1628.

104

The Tetrawan Image Inscription of Mahipāla *I*:–

The inscription is incised in three lines of very small letters on the pedestal of a colossal image of the Buddha, still in situ at the village Tetrawan, an ancient site about 10 kms. from Bihar-sharif in the district of Nālandā.

Language—Sanskrit; characters– eastern variety of the North Indian alphabets.

The inscription contains only the name of Mahipāla, the rest having been illegible. Most probably the image was dedicated in the reign of the king Mahipāla (I) of the Pāla dynasty.

The inscription is not dated. On the basis of its palaeography, it may be placed in the first half of the 11th century A.D.

References :*ASR*, vol. *III*, p. 123, no. 11;Banerji, *R.D. Pālas of Bengal* p.37.

105

The Gaya (Kṛṣṇa-dvārikā) Temple Inscription of the time of Nayapāla :—

The inscription is inscribed in eighteen lines (covering a space of 71 cms. in length and 30 cms. in height) on a slab of stone fixed at the gate of the Kṛṣṇa-dvārikā temple at Gaya, constructed over 150 years back by one Sri Damodarlall Dhokri.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Nayapāla of the Pāla dynasty and records the completion of the construction (which could not be finished by any earlier king year after year) of a temple of the god Janārdana (Kṛṣṇa-Viṣṇu) by the reigning chief Viśvāditya (Viśvarūpa of other records), the son of Śūdraka and the grandson of Paritoṣa, belonging to the great family of the Brāhmaṇas. Essentially in the nature of a *praśasti*, it was composed by a veterinary (*vāji-vaidya*) named Sahadeva and the engraving was done by the artisan Saṭṭhasoma, the son of Adhipasoma.

The inscription is dated in the 15th year of the reign of the Pāla ruler Nayapāla, i. e. in about the middle of the 11th century A. D.

References : *ASR*, vol. III; *EI*, vol. XXXVI, pp, 81; 84-86; *JASB*, 1900, pp. 190-95; Maitreya, A.K., *Gauḍalekhamālā*, pp. 110 ff, Mukherji, R. N. and Maity, S. K. *Corpus of Bengal Inscriptions*, pp. 141-50.

106

The Gaya (Narasiṁha) Temple Inscription of the time of Nayapāla :—

The inscription was found inscribed in fifteen lines, covering an area of about 57 cms. in length and 25 cms. in height, inside the small shrine of Narasiṁha in the compound of the Viṣṇupada temple at Gaya.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Nayapāla of the Pāla dynasty and records the erection of the temple of the god Gadādhara (Viṣṇu) and some unnamed shrines by Viśvarūpa, the son of Śūdraka and the grandson of Paritoṣa in the time of the king. The inscription, essentially a *praśasti*, was composed by the Vaidya Vajrapāṇi and engraved by Sarvānand. (Viśvāditya and Viśvarūpa are probably identical. As the inscription was found in the temple of Narasiṁha, which is only a few paces behind that of Gadādhara at Gaya, it seems certain that ancient materials, which have been profusely used in the modern temple of Gadādhara, are the remnants of the temple built by Viśvarūpa in the 15th regnal year of Nayapāla*)*.

The inscription is dated in the 15th year of the reign of the Pāla ruler Nayapāla, i.e in about the middle of the 11th century A.D.

References : *EI*, vol. XXXVI, pp. 81, 86-88; Banerji, R.D., *Pālas of Bengal*, pp. 37-39.

107

The Rajaona Image Inscription of Nayapāla :—

The inscription is inscribed on the pedestal of an image of a goddess found at Rajaona (in the neighbourhood of the village Vālgudar) in the district of Monghyr. The goddess is represented as seated with a baby on her lap.

Language – Sanskrit; characters – eastern variety of the North Indian alphabets.

The inscription on the image styles the goddess as Puṇḍeśvarī, and suggests that the image was installed during the reign of the Pāla ruler Nayapāla.

The inscription is not dated; but, on the ground of palaeography, it may be ascribed to the 11th century A.D.

Reference : *EI*, vol. XXVIII, p. 138.

108

The Kurkihāra Bronze Image Inscription of the time of Vigrahapāla III :—

The inscription is incised in three lines on the bronze image of the standing crowned Buddha found at Kurkihāra in the district of Gaya and presently preserved in the Patna Museum, Patna (PM Arch. No. 9595).

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Vigrahapāla (III) of the Pāla dynasty and records the religious gift of the image by one Tīkuka, the son of the Mahāyāna lay worshipper named Dūlapa in the time of the king.

The inscription is dated in the third year of the reign of the Pāla ruler Vigrahapāla III, i.e. in the second half of the 11th century A.D.

References : *JISOA*, vol. II, 1934, pl. XXXIII. 1; *JBORS*, vol. XXVI, p.240, no.5; Gupta, P.L., *PMCA*, pp. 131-32.

109

The Gaya (Akṣayavaṭa) Temple Inscription of the time of Vigrahapāla III :—

The inscription is inscribed in twenty-six lines on a slab of stone, broken into two parts, affixed to the wall of a small shrine

under the *akṣayavaṭa* at Gaya, covering a space of about 68 cms. in length and 59 cms. in height. The central part of the inscription carved on the slab has suffered seriously and is only partly legible; otherwise the inscription is quite clear. (The original stone has suffered very much from the effects of the weather so that it is almost impossible to decipher the central portions of the lines at the middle of the inscription.)

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Vigrahapāla (III) of the Pāla dynasty and records the erection of two temples of Śiva—the one of Vaṭeśa (a Liṅga at the akṣayavaṭa and the other of Prapitāmaheśvara and other shrines by Viśvarūpa (or Viśvāditya), (the son of Śūdraka) at Gaya. The inscription, essentially a praśasti bestows vague grandiloquent praises upon Śūdraka, and says about Viśvarūpa that he destroyed all his enemies (Majumdar, R.C., The History of Ancient Bengal, p. 141). The praśasti was composed by Vaidya Dharmapāṇi, who was a friend or subordinate to Viśvarūpa (or Viśvāditya).

The inscription is dated in the 5th year of the reign of the Pāla ruler Vigrahapāla III, in the latter half of the 11th century A.D.

References : *EI*, vol. XXXVI, pp. 81, 89-92; Banerji, R.D., *Pālas of Bengal*, p. 65.

110

The Terracotta Seal Inscription of the time of Vigrahapāla III:-

The inscription is inscribed in nineteen lines on an oval shaped terracotta seal, the exact find-spot of which is not known; but is presently preserved in the Patna Museum, Patna.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Vigraha. pāla (III) of the Pāla dynasty and records some pious gifts made

by one who is named as Śāntarakhīta. Only first four lines of the inscription could be read with some confidence, the rest being too indistinct of any use.

The inscription is dated in the 8th year of the glorious reign of the Pāla ruler Vigrahapāla III, i.e. in the latter half of the 11th century A. D.

Reference : JBORS, vol. XXVI, pp. 35-38.

111

The Bihar Image Inscription of Vigrahapāla III :—

The inscription is inscribed on the pedestal of an image of the Buddha found at Biharsharif, the chief town of the Nālandā district. The image was subsequently removed to the Indian Museum at Calcutta, but it could not be traced there.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The image being untraced, the content of the inscription is not known. The inscription, however, refers itself to the reign of the king Vigrahapāla (III) of the Pāla dynasty, and is dated on the 18th day of the month of Mārga (Mārgaśīrṣa) in the 12th year of the reign of the Pāla ruler, i.e. in the latter half of the 11th century A.D.

References : ASR, vol. *III*, p. 121; Banerji, R.D., *Pālas of Bengal*, p. 42; Bhandarkar's List No, 1633.

112

The Gaya (Gadādhara) Image Inscription of Viśvarūpa :-

The inscription is inscribed on a slab of stone under the image of the god Gadādhara in the Gadādhara temple at Gaya. As the image could not be removed without wounding the religious feelings of the local population, only the first five lines of the epigraph with some traces of the writing at the beginning of the sixth line could be copied.

Language-Sanskrit, characters- eastern variety of the North Indian alphabets.

Beginning with an invocation to the Sun god *(Om namo Mārttaṇḍāya)* and a verse in praise of the god, the inscription records the erection of a temple for housing several deities, including Maunāditya and Vijayāditya, probably two aspects of the Sun god, by the same Viśvarūpa or Viśvāditya, who has been mentioned as the grandson of Paritoṣa.

The inscription bears a date in the year 15; but it is difficult to say if the inscription was dated in the 15th year of the reign of the king Nayapāladeva of the Pāla dynasty, like the Gaya Narasiṁha temple inscription. The inscription has, however, been referred to the reign of the Pāla ruler Vigrahapāla III, because its writing resembles that of the Akṣayavaṭa Temple inscription of the time of this ruler.

References : *EI*, vol. XXXVI, pp. 81, 88-89; Banerji R. D. *Pālas of Bengal*, p. 55.

113

The Bangaon Copper Plate Inscription of Vigrahapala III:—

The inscription, consisting of fifty-one lines of writing is inscribed on both the sides of a copper plate, measuring 34 cms. in height and 31 cms. in breadth, found at the village of Bangaon, P O. Bariahi, in the district of Saharsa, having 32 lines of writing on the obverse and the remaining 19 lines on the reverse side of the plate.

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription purports to be the charter of the king Vigrahapāla (III) of the Pāla dynasty, issued from the camp of victory (jayaskandhāvāra) at Kāñchanapura, and records the grant of the land at the village Vasukāvartta in the Hodreya-viṣaya (district) of the Tīra-bhūkti, to a Brāhmaṇa named Ghāṇṭūkaśarman, an inhabitant of Iṭṭāhāka or Iṭuhoka (but originally from Kolāñcha) by the Pāla ruler Vigrahapāla III.

The copper plate belonged to one Pandit Ghughur Jha, who had discovered it accidently in the south-eastern part of the village where it was found buried in the earth with only the top part of the plate being visible above the ground.

The inscription is dated on the 28th day, probaply of the month of Aśvayuj (?), in the 17th regnal year of the Pāla ruler Vigrahapāla III, i.e. in the latter half of the 11th century A.D.

Reference ; *EI*, vol. XXIX, pp. 48-57.

114

The Kurkihāra Bronze Image Inscription of the time of Vigrahapāla III :—

The inscription is inscribed in two lines on the bronze image of the standing crowned Buddha found at Kurkihāra and presently preserved in the Patna Museum, Patna (P.M. Arch. No.9588).

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Vigrahapāla III of the Pāla dynasty and records the pious gift of the image made probably by one Utīmarāka, the son of the Mahattama Dūlapa, in the time of the king.

The inscription is dated in the 19th year of the reign of the Pāla ruler Vigrahapāla III, i.e. in the latter half of the 11th century A.D.

References : JBORS, vol. XXVI, p.239, no. 1; Gupta, P.L., *PMCA*, p. 133.

115

The Kurkihāra Bronze Image Inscription of the time of Vigrahapāla III :—

The inscription is inscribed in three lines on the bronze image of the standing crowned Buddha found at Kurkihāra in the

district of Gaya and presently preserved in the Patna Museum, Patna (P.M. Arch. No. 9594).

Language—Sanskrit; characters—eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Vigrahapāla III of the Pāla dynasty and records the religious gift of the image made by one Pekhokā, the wife or daughter-in-law of the Mahattama Dūlapa (Dūlapavadhu) in the time of the king.

The inscription is dated in the 19th year of the reign of the Pāla ruler Vigrahapāla III, i.e. in the latter half of the 11th century A.D.

References: JISOA, vol. II, 1934, pl. XXXIV 3; *JBORS*, vol. XXVI, p. 240, no. 4; Gupta, P.L., *PMCA* p. 135.

116

The Naulāgarh Image Inscription of the time of Vigrahapāla III: The inscription is incised on the pedestal of a stone image found in the village of Naulāgarh, 25 kms. to the north of Begusarai, in the district of Begusarai.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Vigrahapāla III of the Pāla dynasty, and records the construction of the image, on the pedestal of which it is incised, on behalf of a woman named Aśokā, the wife of one Dhammaji (Dharmajit) and the daughter of a vintner of Kṛmilā named Mahāmatī.

The inscription is dated in the 24th year of the reign of the Pāla ruler Vigrahapāla III, i.e. in the latter half of the 11th century A.D.

Refereces: *G.D. College Bulletin* (*Begusarai*) Series No. 1,pp.1-16; JBRS vol, XXXVII, 1951, pts, iii-iv, pp. 1-4.

117

The Gaya (Sītalā) Temple Inscription of Yakṣapāla ;—

The inscription was found hidden behind a door-jamb inside a small temple at Gaya called the Sītalā temple, situated on the side of a paved tank, close to the river Phalgu and just behind the Gaya Zila School. The inscription consists of twenty-two lines of writing, covering a space of about 44 cms. in length and 31 cms. in height.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets belonging to the middle of the 11th century A.D.

The inscription records the erection of a temple dedicated to various deities, including Maunāditya (Sun-god), excavation of a tank called Uttaramānasa and establishment of a *sattra* or free-feeding house near the Akṣayavaṭa by the king Yakṣapāla, the son of Viśvarūpa and the grandson of Śūdraka of the great Brāhmaṇa family. It is a *praśasti* composed by the Brāhmaṇa Murārī belonging to the family hailing from Agi-grāma and was written by Padmapāṇi. (The genealogy begins with Śūdraka, who is said to have defeated his enemies and driven them to forests. Then follows a very significant but somewhat obscure expression about him, which, according to Kielhorn, would mean, 'Lord of Gauḍa paid homage to Śūdraka' (*IA*, XVI, p. 63); but, according to R.C. Majumdar: 'the Lord of Gauḍa formally honoured Śūdraka by investing him as king with proper ceremony. In any case it shows that at the time the record was composed, the pretensions of the family rose higher than before' (*History of Ancient Bengal* pp. 141-42).

The inscription is not dated; but, on the palaeographic ground, it may be assigned to the middle of the 11th century A.D. (The family of Yakṣapāla was very important during the reign periods of Nayapāla, Vigrahapāla III and his sons).

References : *EI*, vol. XXXVI, pp. 81, 92-94; *IA*, vol. XVI, pp. 63 ff; Banerji, R. D., *Pālas of Bengal*, pp. 55-57.

118

The Lai Image Inscription of Vikramadevī, wife of Yakṣapāla :—

The inscription is inscribed in three lines on the broken pedestal of a lost image discovered at the village of Lai, situated about 10 kms. from Kajra and about 16 kms. from Luckeesarai, in the district of Monghyr, covering a space of about 9.8 cms by 2.4 cms.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of about the 12th century A.D.

The inscription records the fact that the image, on which it is engraved, was caused to be made by Vikramadevī, the chief queen of the Kāṇaka Yakṣapāla, who is described as *dānapati* and *vāsāgārika* (officer in charge of the king's *vāsagāra* i.e. the inner part of the house or bed chamber). (The name of Yakṣapāla may suggest that he was a scion of the imperial Pāla house of Bihar and Bengal).

The inscription is not dated in any era. The date portion at the end reads '32 Vai.....' The year 32 may be taken as referring to the reign of the suzerain, whose name has not been mentioned in the inscription. Palaeographically, the inscription may be assigned to the 12th century A. D.

Reference: *EI*, vol. XXX, pp. 82-84.

119

The Vālgudar Image Inscription of Rāmapāla :—

The inscription is inscribed on a mutilated image of a goddess seated with a child in her lap and is presently preserved in the Asutosh Museum of the Calcutta University at Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Rāmapāla of the Pāla dynasty and suggests that the image, on which it is inscribed, was installed during the reign of the Pāla ruler.

The inscription, on the consideration of its palaeography, may be assigned to the last quarter of the 11th or the early part of the 12th century A.D.

Reference : *EI*, vol. XXVIII, p. 138.

120

The Tetrawan Image Inscription of the time of Rāmapāla :—

The inscription is inscribed in two lines on the pedestal of a standing female statue found at Tetrawan in the district of Nālandā and is presently housed in the Indian Museum at Calcutta. The inscription is partly damaged.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Rāmapati (who is none else than Rāmapāla of the Pāla dynasty and records the erection of an image of the goddess Tārā by one Bhaṭṭa Ichchhara in the time of the king.

The inscription is dated in the 2nd year of the reign of the king Rāmapati (i.e. the Pāla ruler Rāmapāla),i.e. in the last quarter of the 11th century A.D.

References : *ASR*, vol. III, p. 124; *JASB*, 1872, pt i, p. 282; *J&PASB* (*NS*), vol, IV, p. 10[illegible], pl. VII; Banerji, R. D.; *Pālas of Bengal*, p. 53.

121

The Chandimau Image Inscription of the time of Rāmapāla :—

The inscription is inscribed in three lines of small letters on an image of the Bodhisattva Padmapāṇi found at Chandimau, a village situated near the western bank of the river Pañchāna, [illegible].5 kms. to the north-east of the Indraśaila peak near Giriyek and [illegible]ust 11. 25 kms, to the south-east of Nālandā (or Bargaon) in the

district of Nālandā. The image was found lying among the number of broken ones in the outskirt of the village Chaṇḍimau, and was late ion removed to the Indian Museum at Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

Opening with the usual Buddhist creed '*Ye dhamma hetu prabhavā.....*', the inscription refers itself to the reign of the king Rāmapāla of the Pāla dynasty and records the dedication of the image of the Bodhisattva Padmapāṇi at or near the modern village of Chaṇḍimau in the Nālandā district by one Parama Upāsaka (chief lay brother), an inhabitant of Rājagṛha, in the reign of the Pāla ruler. The donor Sādhu Saharaṇa was most probably a Vaiśya by caste and a merchant by profession.

The inscription is dated on the 30th day in the month of Āṣāḍha in the 12th year of the reign of the Pāla ruler Rāmapāla, i.e. in the last quarter of the 11th century A.D. (N.B. R.D. Banerji remarks : 'The date of the inscription is the most interesting part as it proves conclusively that Rāmapāla reigned for a considerable length of time, at least 42 years.' Obviously Banerji has mistaken in reading '42' for '12'. Cunningham read the date as '12'; but R.D. Banerji read it as '42').

References : *ASR*, vol. XI, p. 69; *ASIAR*, 1911-12, pp. 161ff; Cunningham, A., *Mahābodhi*, p. 65; Banerji, *R.D.*, *Pālas of Bengal*, pp. 53-54; Bhandarkar's List No. 1636.

N. B.: In addition to these, the inscriptions of Rāmapāla have also been found at Bodhgaya (Cunningham. A., *Mahābodhi*, p. 65) and Uren (Chowdhary, R.K. *Select Inscriptions of Bihar*, p. 92). Uren is an old village in the western part of the district of Monghyr, lying by the side of the railway line running between Kiul and Kajra stations on the Eastern Railway, about 12 kms. from Kiul and 4 kms. from Kajra. On the other side of the village stands the small range known as the Uren hills. The inscription is much mutilated and contains only the name of the Pāla ruler Rāmapāla. Even the

Saṁvat portion is missing (*.....dhirāja.....Śrīmadrāmāpāladevavijaya rājyesaṁvat...*). There is another inscription of Rāmapāladeva at Uren which is also considerably damaged. (Chowdhary, R.K. *op. cit* p. 92). The Bodhgaya inscription is inscribed on a long slab of stone. It was noticed by Cunningham; but he does not specify its findspot. Presumably it may have come from Bodhgaya. It is, however, now missing. The inscription is not referred to anywhere else, not even in the Bhandarkar's List of Inscriptions. (Cunningham, A., *Mahābodhi*, p. 65).

122

The Bihar Hill Image Inscription of Madanapāla :—

The inscription is inscribed in four lines on the base of an image of the goddess Ṣaṣṭhī discovered on the Bihar hill in the district of Nālandā; but the image cannot be traced at present.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Madanapāla of the Pāla dynasty, and records the religious gift (*deyadharmmoyam dānapati nānou.....*) of the image on the base of which it is incised. The inscription is unfortunately incomplete.

The inscription is dated on the 24th day of the month of Vaiśākha in the 3rd year of the reign of the Pāla ruler Madanapāla (*Śri mān Madanapāladeva vijayarājye.....saṁ.....3.....Vaiśākha dine* 24), i.e. about the middle of the 12th century A.D.

References: *ASR*, vol. III, p. 124; Banerji. R. D., *Pālas of Bengal*, p. 64; Bhandarkar's List No. 1635.

123

The Ārmā Pillar Inscription of Madanapāla :-

The inscription is engraved on what looks like the part of a stone pillar at the village of Ārmā near the Kiul railway station

in the district of Monghyr. There are altogether twelve lines of writing covering an area of about 24 cms. in height and 14 cms. in breadh.

Language—Sanskrit; characters-eastern veriety of the North Indian alphabets of about the 12th century A.D.

The inscription refers itself to the reign of the king Madanapāla of the Pāla dynasty, and records the grant of a village called Khaṇḍapāṭaka-grāma in favour of a Buddhist monastery (Dhavalasaṁgha) by Sārthadevikā, the queen of the Mahāmāṇḍalika Jaskhapāla (i. e. Yakṣapāla). The inscription mentions about the Lord of Piṭhī (Pīṭhīpati) Devasena as the ruler of the territory including the Ārmā region in Western Monghyr. (Piṭhī appears to have included the whole of the Gaya region and a part of West and South Monghyr.)

The inscription is dated on a particular day in the month of Vaiśākha in the 14th year of the reign of the Pāla ruler Madanapāla, and hence it may be dated in c. 1157 A.D.

Reference : *EI*, vol. XXXVI, pp.42-44.

124

The Vālgudar Image Inscription of the time of Madanapāla :-

The inscription is inscribed in three lines on the stone pedestal of an image, now lost, from the village of Vālgudar, near the Mankatha railway station, in the district of Monghyr, covering an area of about 18. 8 cms. in length and 3 cms. in height.

Language—Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Madanapāla of the Pāla dynasty and records that an image of the god Nārāyaṇa was installed at Kṛmilā by two Paramavaiṣṇava brothers Abhi and Inda (Indra) in the time of the king.

The inscription is dated on the 11th day of the month of Jyeṣṭha in the 18th year of the reign of the Pāla ruler Madanapāla, corresponding to Śaka 1013, i. e. 1161 A. D.

Reference : *EI*, vol. XXVIII, pp. 138 ff.

N. B. There is another mutilated inscription of Madanapāladeva at Garhi, south of Kiul in the district of Monghyr. Various inscribed images are found in these areas. (Chowdhary, R. K., *Select Inscriptions of Bihar*, p. 94).

125

The Jayanagar Image Inscription of Madanapāla :-

The inscription is inscribed in four lines on the pedestal of a Buddhist image found at Jayanagar near Luckeesarai in the district of Monghyr; but this image is missing at present.

Language – Sanskrit; characters- eastern variety of the North Indian alphabets.

The first line of the inscription is given in the usual formula of making gifts and the last line contains the name and the date of the king Madanapāla of the Pāla dynasty.

The inscription is dated on the 30th day in the month of Āśvina in the 19th year of the reign of the Pāla ruler Madanapāla i. e. in the second half of the 12th century A. D.

References : *ASR*, vol. III, p. 125, no. 17; *ASR*, vol. XV, p. 174; *EI*, vol- V, Appendix, p. 87, no. 645; Banerji, R. D., *Pālas of Bengal*, p. 64.

126

The Nongarh Image Inscription of the time of Madanapāla :–

The inscription Is engraved in three lines on the pedestal of a broken image found at Nongarh under the Sikandara polic-station,

within the Jamui sub-division of the Monghyr district, covering an area of about 15.3 cms. in length and a little above 2.5 cms. in height.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription refers itself to the reign of the king Madanapāla of the Pāla dynasty, and records that the image, on the pedestal of which it is engraved, was the *deya-dharma* (a religious gift) of Dānapati Seja and his wife Aśokā. (The expression *dānapati* indicates a person who took a vow to get an image of a particular deity made and installed in a shrine on the fulfilment of his desire.) The image of the deity was apparently installed at a place called Ḍakā.

The inscription is dated on the 23rd day of the month of Mārgaśīrṣa in the year (Vikrama) (1)201, corresponding to the 4th November 1144 A.D.

Reference: *EI*, vol. XXXVI, pp. 41-42.

127

The Bodhgaya Image Inscription of Pūrṇabhadra :—

The inscription is inscribed in two lines, each 1.83 metres long, on the pedestal of a stone image of the Buddha installed in the sanctum of the Mahābodhi temple at Bodhgaya. The inscription has not yet been read fully.

Language-Sanskrit; characters-Kuṭila (of a later date)—eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription does not refer itself to the reign of any king. It gives the usual Buddhist creed *'ye dhamma hetu ...'* and records the construction of a temple (*gandhak uṭī*) with three images by Śrī Pūrṇabhadra, the son of the illustrious Sāmanta and the grandson of Dharma of the Chhinda family.

The inscription also refers to Uddaṇḍapura, where the temple was erected (?), and to Ācharya Jayasena.

The inscription does not bear any date; but, on the basis of its palaeography, it may be assigned to the same period as those of the Pāla ruler Madanapāla, i.e. in the latter half of the 12th century A. D.

References : Cunningham, A., *Mahābodhi*, pp. 64-65; Mitra, R.L., *Buddha-Gaya*, p. 198; *IA* vol. IX, pp. 143ff; Bhandarkar's List No. 1459, f.n. 2.

128

The Antichak Votive Inscription of Sāhura and Masanikeśa :—

The inscription, consisting of thirty lines of writing is neatly incised on the four sides of a pyramidal piece of stone, which in itself appears to be a part of some large sized architectural member, probably of a pillar, found at Antichak, a village situated hardly at a distance of 13 kms. north-east of the Colgong railway station in the district of Bhagalpur. The village is supposed to be the most probable site of the Vikramaśīla Mahāvihāra which was founded by the Pāla ruler Dharmapāla. The inscription is unfortunately damaged at vital parts, most of the lines having been irretrievably lost.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription appears to refer to the city of Champā, located in the neighbourhood of the Bhagalpur town, and introduces four generations of kings-Keśara, Haṁsana, Sāhura and Masanikeśa. In the inscription, Keśara is referred to as Rājādhirāja Parameśvara Divyamūrti and Sakalabhūmipatipradīpaḥ. His son was Haṁsana, whose son was Sāhura. No specific activivies are mentioned about Keśara and Haṁsana. About Sāhura, some specific informations appear to have been given, though due to the damage of the inscription at vital parts, they cannot be made out with certainty. It is said that Sāhura was personally received by the king of Gauḍa (Gauḍaneśvara). Then it appears to state that the general Soṇadāma

of the king of Vaṅga (Vaṅgeśvara) led a large army consisting of chariots (vimāna) and hundreds of boats to subdue Sāhura. The battle was fought on the bank of the Ganges, probably at the present site of Antichak, which lies on the old bank of the Gaṅgā and is on the road to Kahalgaon, having Rajmahal on the one side and Patharghatta (or Vaṭeśvarasthāna) on the other. In this battle Sāhura was victorious.

The names of the four kings mentioned in the inscription appear to be outlandish, and may refer to some indigenous tribal people. The area of Kahalgaon-Deogarh has still a sizeable Adivasi population, and is hilly and forested. It appears that in the disturbed conditions following the death of Nayapāla, the region near Kahalgaon became practically independent under Keśara who is endowed with high sounding titles.

The king of Gauḍa and the king of Vaṅga referred to in the inscription were obviously two different persons. The king of Gauḍa could be Madanapāla, the Pāla ruler, and the king of Vaṅga was Vijayasena of the Sena dynasty. The reference in the Deopārā inscription to the despatch of the naval and the land forces along the course of the Ganges was directed against Sāhura, the ruler in South-East Bihar. It appears that when Madanapāla was ousted from Gauḍa by Vijayasena some time after 1151-52 A.D. (the Manhali Grant), he had fallen back on the remnant of the Pāla kingdom in Bihar-Aṅga and Magadha. He was in search of allies and Sāhura became a friend of Madanapāla who received him personally. This brought over Sāhura the ire of the Sena king Vijayasena, and he sent a joint land and naval force under Soṇadāma against Sāhura; but, according to the Antichak inscription, the Sena invasion was repulsed by Sāhura. This battle must have been fought between 1152 and 1158 A.D. when Vijayasena died. There is no evidence that Sāhura was a vassal of the Gauḍa king. The Antichak inscription only says that the king of Gauḍa received him personally. So Sāhura was a friend, and most probably a dependant of Madanapāla, as the Monghyr district and the Gaya district

appear to have been under Madanapāla's sovereignty at least down to c. 1157 A.D.

Sāhura's son Masanikeśa appears to have basked in the glory of his father. He was a patron of a Buddhist scholar, Mañjuśrī by name, who composed the Antichak inscription.

The inscription is not dated; but, on the consideration of its palaeography, it may be assigned to the second half of the 12th century A.D.

References : *Journal of Ancient Indian History, Calcutta University*, vol. VI, pts. i and ii, pp. 55ff; Sinha, B. P., *Dynastic History of Magadha*, pp. 228-29.

129

The Gaya Image Inscription of the time of Govindapāla :—

The inscription is inscribed on the back slab of the stone image of a four-armed female deity which was found embedded in the wall of a small shrine close to the Gadādhara temple below the courtyard of the Viṣṇupada temple at Gaya. It consists of fifteen lines of writing, the last line having been engraved vertically in the left margin of the slab.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription refers itself to the reign of the king Govindapāla of the Pāla dynasty, and records some transaction which one Vidyādhara, the son of Dallaṇa, of the Vaśiṣṭha-gotra, who was an incense burner (*guggulin*) in the temple, created some '*dhana*' (money) at the temple of Gadābhṛt (Gadādhara) for making provision for feeding the Brāhmaṇas at the temple on the 5th day of the bright fortnight of the month of Āśvina every year, and it was conducted by the people who appear to have been all devoted to Viṣṇu. (Madanapāla was the last member so far definitely known of the Pāla family of Dharmapāla and Devapāla. Govindapāla may have been a scion of the Pāla family and he is known as

'Gauḍeśvara' in the inscription; but his relationship with Madanapāla is not known. (Sinha, B.P., *Dynastic History of Magadha* p. 232)

The one line of writing in the left margin is a separate endorsement which appears to mean that the annual interest of 16 *kārṣāpaṇas* accruing to the deposit made by Vidyādhara after one year was handed over to the temple authorities by Rāghava and others for arranging for the feeding of the Brāhmaṇas on the fixed date.

The inscription is dated on the 5th day of the bright fortnight of the month of Āśvina in the Vikrama year 1232 in the year 14 of the *'gata-rājya'* of Govindapāla, corresponding to monday, the 22nd September, 1175 A.D. (EI, vol, V, Appendix p. 24, 166). (N.B. There is, however, no evidence in the whole range of the North Indian inscriptions of an 'expired regnal year' being used to express a date. The expression *'gata-rājya'* of Govindapāla may mean that Govindapāla's reign had ceased at Gaya; but he was still continuing at some other place).

References : *ASR*, vol. III p. 127; *EI*, vol V, Appendix, p. 24, no. 166: *EI*, vol. XXXV, pp. 233-38; *IA*, vol XIX, p. 358; Banerji, R.D., Pālas of Bengal, p. 68; Bhandarkar's List No. 370.

130

The Jayanagar Image Inscription of the time of Palapāla :—

The inscription is inscribed in five lines on the pedestal of a Pāla image of the four-armed goddess Siddheśvarī obtained from the village Jayanagar (also called Kawaya-Jayanagar), near the Luckeesarai railway station, on the river Kiul, in the western part of the Monghyr district. It is presently housed in the Victoria and Albert Museum, London.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription refers itself to the reign of the king Palapāla of the Pāla dynasty and records the installation of the image of the goddess Purṇeśvarī (or Puṇyeśvarī) at the city of Champā by one

Utakva in the reign period of the Pāla ruler who is mentioned as Gauḍeśevara Palapāla.'(R.C. Majumdar, however, doubts the reading of 'Gauḍeśvara Palapāla,' *History of Ancient Bengal*, p. 195, note 264).

The inscription is dated on the 3rd day of the month of Chaitra in the 35 th year of the reign of the Pāla ruler Palapāla, i.e. in the latter half of the 12th century A.D.

References: *ASR*, vol. III, pp. 159-60; pl. XLV. 35; *IHQ*, VI, p. 164; *JBORS*, vol. XIV, 1928, p. 426; *JBORS*, vol XV, 1929 p. 649; *JBRS*, vol. XLI, 1955, pp. 142-53; Bhandarkar's List No. 1648. Sinha, B.P., *Dynastic History of Magadha*, pp. 231-33.

VI

INSCRIPTION OF THE SENA PERIOD

131

The Sanokhara Metal Cover Inscription of Ballālasena :—

The inscription is inscribed on a metal (copper) cover of an image of Sūrya, measuring 31.8 cms. in height and 81.4 cms. and 115 cms. respectively in circumference of its central part and pedestal, obtained from the temple at the village of Sanokhara, situated at a distance of about 16 kms. from Colgong (Kahalgaon) in the district of Bhagalpur. The inscription is engraved in a single line running along the circumference of the metal cover, the length of the written line being 33 cms.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets, closely resembling the script used in the East Indian records of about the 12th century A.D.

The inscription refers itself to the reign of the king Ballālasena of the Sena dynasty and records that the copper cover of the image, caused to be made by one Chihoka, the chief priest of the temple, is granted in favour of the illustrious lord Damachāditya (i.e. Sūrya) in the time of the king.

The inscription is dated in the 9th year of the reign of the Sena ruler Ballālasena, i.e. in the latter half of the 12th century A.D. (in cir. 1166 A.D.)

References : *EI*, vol, XXX, pp. 78-82; *IHQ*, vol. XXX, p. 212.

VII

INSCRIPTIONS OF THE GURJARA-PRATIHĀRA RULER MAHENDRAPĀLA

132

The Dighwā-Dubaulī Copper-Plate Inscription of the time of Mahārāja Mahendrapāla :—

The inscription is inscribed in fourteen lines on the one side of a copper plate (measuring 53.4 cms. by 42 cms.) from Dighwā-Dubaulī, a village situated about 40 kms. south-east of Gopalganj, the chief town of the Gopalganj district.

Language-Sanskrit; characters-North Indian alphabets of about the 8th-9th century A.D.

The inscription purports to be the charter of the Gurjara-Pratihāra king Mahendrapāla issued from the camp at Mahodaya (i.e, Kanauj), and records the grant of the village of Pānīyaka-grāma of the Vāliyakā-viṣaya in the Śrāvastī-bhūkti to the Bhaṭṭa Padmasara of the Sāvarṇa-gotra by the king.

The inscription is dated on the 10th day of the bright fortnight of the month of Māgha (January-February) in the year 155. The era to which the year 155 is to be referred to is not specified; but, applying the date to the era of Harṣavardhana of Kanauj (commencing in A.D. 606-07), its date would come to 761-62 A.D. (IA, vol. XV. pp. 105ff). But Mahendrapāla flourished in the last quarter of the 9th and the early part of the 10th centuries A.D. The inscription may, therefore, be assigned to the last quarter of the 9th century A.D.

Reference : *IA*, vol. XV, pp. 105-13.

133

The Biharsharif Image Inscription of the time of Mahendrapāla —

The inscription is engraved in two lines on the pedestal of a stone image of the Buddha represented as seated in the attitude of teaching. It was found lying in a corner of the house of a dealer in antiquities who had then recently got it from an old woman of Biharsharif. The image is presently housed in the Indian Museum at Calcutta.

Language-Sanskrit; characters-North Indian alphabets of the 9th-10th century A.D.

The inscription refers itself to the reign of the king Mahendrapāla of the Gurjara-Pratihāra dynasty and records the image to have been set up by one Kumārabhadra as a gift of the Saindhavas (i.e. the residents of Sindh) during the reign period of the kin .

The inscription is dated on the first day (*pratipadāyam*), (and not on the 10th day as some sholars have read), of the bright fortnight of the month of Chaitra in the year 4 during the reign of the Gurjara-Pratihāra ruler Mahendrapāla, i.e. in the last quarter of the 9th century A.D.

References : *ASIAR*, 1923-24, p. 102; *MASI* No.66, pp. 105-06; Bhandarkar's List No. 1645.

134

The Ram-Gaya Image Inscription of the time of Mahendrapāla :—

The inscription is inscribed in two lines on the pedestal of the figures of the ten incarnations of Viṣṇu (Daśāvatāra panel) found embedded in the wall of a modern temple of Śiva at Ram-Gaya, situated on the other side of the river Phalgu, just opposite to the temple of Gadādhara at Gaya.

Language-Sanskrit; characters-acute angled characters of the 9th-10th century A.D.

The inscription refers itself to the reign of the Gurjara-Pratihāra ruler Mahendrapāla, and records the image to be a gift from Sahadeva, the son of Ṛṣī Sauḍi (Sauri), in the time of the king.

The inscription is dated in the 8th year from the coronation of the Gurjara-Pratihāra ruler Mahendrapāla (*Saṁvat 8 Śrī-Mahendrapāla-rājyābhiṣeka*), i.e. in the last quarter of the 9th century A.D.

References: *ASR*, vol. III, p. 123; Banerji R.D.. *Pālas of Bengal*, pp. 23-24; Bhandarkar's List No. 1645.

135

The Gunariyā Image Inscription of the time of Mahendrapāla :—

The inscription is inscribed in seven lines on the throne of a figure of the Buddha found at Gunariyā, a village near the Grand Trunk Road, in the district of Gaya. The inscribed portion of the sculpture is clear.

Language-Sanskrit; characters-acute angled characters of the 9th-10th century A.D.

The inscription refers itself to the reign of the king Mahendrapāla of the Gurjara-Pratihāra dynasty, and records the image to be a religious gift made in the time of the king.

The inscription is dated on the 5th day in the bright fortnight of the month of Vaiśākha in the year 9 of the reign of the Gurjara-Pratihāra ruler Mahendrapāla, i.e. in the last quarter of the 9th century A.D. (Cunningham, however, read the year mentioned in the inscription as '19' for '9'. *ASR*, III, p. 124, no. 14).

References: *ASR*, vol. III, p. 124, no. 14; *JISOA*, vol. XVI, p. 278, pl. V; *IA*, vol. XLVII, p. 110; Banerji, R.D., *Pālas of Bengal*, p. 24; Bhandarkar's List No. 1646.

Kittoe found an inscription of this king Mahendrapāladeva somewhere in Bihar, but as he did not state the exact locality, it is

no use searching for it. Some day it will come up as a new discovery of some one who chances to stumble on it. According to Major Kittoe, this inscription was dated in the 19th year of the king—'One mentions the fact of the party having apostatized, and again returned to the worship of the Śākya, in the 19th year of the reign of Śrī Mahendrapāladeva. There are two votive inscriptions of Mahendrapāladeva in the British Museum. One of these records the erection, most probably of an image, by a Buddhist monk named Kusuma in the ninth year of Mahendrapāla. (Cf. Bhandarkar's List No. 1644. Here the year is '6' and not '9' in the month of Jyeṣṭha in the bright fortnight; the *tithi* portion is missing. *'Saṁvat 6, Jyeṣṭha śudī.' Kielhorn, Nachrichten,* etc., 19 4, pp. 210f.). The nature of the contents of the inscription is not known; but it is dated in the second year of Mahendrapāladeva. (Cf. Bhandarkar's List No. 1641. *Saṁ,· 2 Mārggaśudī* 9.....Kielhorn, *Nachrichten d.k. Ges. d. Wissenschaften zu Gottingen,* 1904, p. 211). It may be that the third inscription mentioned by Major Kittoe has found its way, by some means or other, into the British Museum. Kittoe mentions another inscription of this king, also dated in his 19th regnal year (*ASR,* vol. III, p. 124; *JASB,* 1848, p. 234). As for the reading of the date, there need not be any difficulty about that, as Kittoe's readings are invariably faulty. So we have definite proof that in the eighth and ninth years of the king Mahendrapāla, Magadha formed an integral part of the Gurjara-Pratihāra empire which that time extended from the Arabian Sea to the Bay of Bengal. (*EI,* vol, IX, p. 4); Banerji, R. D., *Pālas of Bengal,* p. 24.)

The inscriptions dated in the 2nd and 6th years of his reign have also been found in Bihar. (Kielhorn's List *EI,* vol V, Appendix, p. 47, note 5).Two other inscriptions found in Bihar are dated in the 4th year of his reign. (*ASIAR,* 1923-24, p. 102; *MASI* No, 66,pp. 105-06). An inscription of Mahendrapāla's time has been found at Iṭkhorī in the Hazaribagh district of Bihar (*MASI* No. 66, p. 106). Kittoe had read year '19' on an inscription found in Bihar (Banerji, R.D., *Pālas of Benal,* p. 24). Numerous little Stūpas constructed in the reign of Mahendrapāla have been found in Nālandā (*MSAI* No, 66,

pp, 106-07). Thus, there is no doubt that South Bihar (Magadha) was under the possession of Mahendrapāla from the 2nd to the 19th year of his reign. Mahendrapāla retained his hold over the Pāla dominion till the end of his reign, as his Digwā-Dubaulī plate found in the Saran district of North Bihar is dated in 898-92 A.D. The last known date of Mahendrapāla is 908 A.D. (Sinha, B.P. *Dynastic History of Magadha*. p. 194).

VIII
INSCRIPTIONS OF THE GĀHAḌAVĀLA PERIOD

136

The Don Buzurg Copper Plate Inscription of Govindachandra :—

The inscription is inscribed on two copper plates (measuring 37.5 cms. by 27.7 cms. and 36.5 cms by 26,4 cms.) recovered by a Chamāra cultivator in a field near the village of Don Buzurg, 12 kms. to the north of the Mairwa railway station in the district of Saran. Both the plates were originally soldered on a circular ring passing through the upper part of the second plate and the lower part of the first plate. The inscription consists of thirty-six lines of writing, of which nineteen lines are engraved on the first plate and the rest seventeen lines on the second plate. The copper-plates are presently preserved in the State Museum, Lucknow.

Language-Sanskrit; characters-Nāgarī of the 12th century A.D.

The inscription purports to be the charter of the king Govindachandradeva of the Gāhaḍavāla dynasty and records the grant of the village of Vaḍagrāma situated in the Alpā division (paṭṭala) to a Brāhmaṇa named Ṭulṭāicha Śarman, belonging to the Vachchha-gotra or Droṇāyaṇaṣada by the Gāhaḍavāla king who was encamped (*yāndvāsa*) at Maṁdaliā in Ālaṁvimahāpura at the time of issuing the grant. At this place, the king granted the village after taking bath in the Ganges.

The inscription is dated on tuesday, the 8th day of the bright fortnight of the month of Jyeṣṭha of V.S. 1176, i.e. 1119-20 A.D.

References : *EI*, vol. XVIII, pp. 218-24; *JASB*, vol. I, pt. i, p. 130; Niyogi, R., *The History of the Gāhaḍavāla Dynasty* (Culcutta, 1959), Appendix B, p. 249, no. 18; Bhandarkar's List No. 202.

137

The Maner Copper Plate Inscription of Govindachandra :—

The inscriptign is inscribed in twenty-six lines on a copper plate which had come to light when a man from Maner, a village in the western part of the Patna district, had filed the plate in course of a law suit. One of the pleaders of this man, who happened to be the brother of the Late Prof. Jadunath Sarkar of the Patna College, Patna had kept a transcription and photo of the plate.

Language-Sanskrit; characters-Early Nāgarī.

The inscription purports to be the charter of the king Govindachandradeva (the son of Madanapāla and the grandson of Chandradeva of Kanauj of the Gāhaḍavāla dynasty) and records the grant of the village named Padali together with the village Guṇāvé in the Maṇiyara (Maner) division (*paṭṭala*) given in charity by the king to a Brāhmaṇa named Gaṇeśvara Śarman, the son of Thakkura Devabha and the grandson of Thakkura Śiva of the Kāśyapa race, after having taken bath in the Ganges.

A strange tax, known as the Turk's duty (blackmail), is mentioned in the inscription.

The inscription is dated on the 11th day of the dark fortnight of the month of Jyeṣṭha in the year V.S. 1183, i.e. 1126 A.D.

References : *JASB*, vol. V, 1922, pp. 81-84; *JASB*, vol. XVIII, pp. 81ff; *JBORS*. vol. II, 1916, pp. 441-47; Banerji, R.D., *Pālas of Bengal*, p. 66; Niyogi, R., *The History of the Gāhaḍavāla Dynasty*, p. 250, no. 25; Bhandarkar's List No. 214.

138

The Tutrahi Falls Rock Inscription of Nāyaka Pratāpadhavala of Jāpila :—

There is a short inscription engraved on a rock near the rock-cut image of the goddess Durgā at the Tutrahi Falls (a small stream

of the same name), situated about 8 kms. to the west of Tilothu in the district of Rohtas.

Language-Sanskrit; characters-Early Nāgarī.

The inscription refers itself to the reign of the Nāyaka Pratāpadhavala of Jāpila and records the consecration of the nearby image of the goddess under the name of Jagaddhātrī.

The inscription is dated on saturday, the 4th day in the dark fortnight of the month of Jyeṣṭha in the year 1214 (V.S.), i.e. 19th April, 1158.

References: *EI*, vol. IV, p. 310; Niyogi, R., *The History of the Gāhaḍavāla Dynatsy*, p. 259, no. 7; Bhandarkar's List No. 299.

139

The Sūnahar (Spurious) Copper Plate Inscription of the Gāhaḍavāla Vijayachandra :—

The inscription is inscribed on both the sides of a copper plate (measuring 43.2 cms. in length and 32 cms. in height) secured from the house of an inhabitant of the village Sūnahar, near Tārāchaṇḍī, about 5 kms. from Sasaram, the chief town of the Rohtas district. The inscription consists of thirty-six lines of writing, there being twenty-six lines on the obverse side of the plate and the remaining ten lines on its reverse side.

Language—Sanskrit; characters—closely resembling other Gāhaḍavāla records.

The inscription purports to be the charter of the king Vijayachandra (the son of Govindachandra of the Gāhaḍavāla dynasty) and records the grant of the villages Kirihiṇḍī (modern Karvaṇḍiyā) together with the village Baḍailā (modern Barailā) situated in the Saputrāra division (*paṭṭala*) in favour of the Brāhmaṇas of the village Svarṇahala (modern Sūnahara), who belonged to the various *gotras*, *chāraṇas* and *śākhās*, by the king for the merit and fame of his parents and himself. (It may be noted that these are the Brāhm-

aṇas of the village Sūnahara who have been charged by the king Pratāpadhavala of Jāpila with the possession of the forged document fabricated with the help of an officer of the Gāhaḍavāla king named Dèū, (Cf. *The Tārāchaṇḍī Rock Inscription of the Mahānāyaka Pratāpadhavala of Jāpila*).

The inscription is dated on monday, the 9th day of the bright fortnight of the month of Bhādrapada in the year (Vikrama) 1223, i.e. 5th September 1166 A.D.

References: *EI*, vol. XXXV, pp. 153-58; cf. also *EI*, vol. *XXXIII*, pp. 23ff.

140

The Rohtasgadh Phulwariya Rock Inscription of Nāyaka Pratāpadhavala of Jāpila :—

The inscription is stated to have been inscribed on a rock near the Phulwarī-ghāṭ at Rohtasgadh in the district of Rohtas.

Language – Sanskṛit; characters – Early Nāgarī.

The inscription refers itself to the reign of the Nāyaka Pratāpadhavala of Jāpila and records the construction of a road up to the top of the hill by the chief.

The inscription is dated on thursday, the 12th day in the dark fortnight of the month of Vaiśākha of the year 1225 (V.S.), i.e. 27th March, 1169 A.D.

References : *IA*, vol. XIX, p. 179, no. 126; *EI*, V, Appendix p. 22, (Kielhorn's List No. 152); Niyogi, R., *The History of the Gāhaḍavāla Dynasty*, p. 259, no. 72; Bhandarkar's List No. 338; Kuraishi's List p. 172.

141

The Tārāchaṇḍī Rock Inscription of Mahānāyaka Pratāpadhavala of Jāpila :—

The inscription is found carved on a ledge of rock on the

Tārāchaṇḍī hill, near the image of the goddess Tārāchaṇḍī, situated about 3.5 kms. south of Sasaram, the headquarters of the Rohtas district.

Language—Sanskrit; characters—Early *Nāgarī*.

The inscription, which purports to be a charter issued by the Mahānāyaka Pratāpadhavala of Jāpila, is of peculiar administrative interest. It records the interesting fact that the Brāhmaṇas of the village Suvarṇahala (or Svarṇahala) secured a forged document (grant) in respect of the two villages of Kālāhāṇḍī (modern Kar a-ṇḍiyā) and Baḍayilā (Barailā) by bribing Dēū, who was an officer of the king Vijayachandra of Gāḍhinagara (or Kānyakubja), i.e. the Gāhaḍavāla king of that name, who ruled in c. 1155-70 A.D. In this record, Pratāpadhavala finally adds that the spurious document is not to be recognised by his descendants and that they should collect the revenues and tolls from the two villages as usual.

The inscription shows very clearly that though Pratāpadhavala was semi-independent, he was obliged to recognise the suzerainty of the Gāhaḍavāla king of Kanauj, and that the king had the power to grant land to any body he liked and appoint his own officers within the territory ruled over by him. (Cf. *The Sūnahar Spurious Copper Plate Inscription of the Gāhaḍavāla Ruler Vijayachandradeva of the year Vikrama 1223.*)

The inscription (which declares that a certain copper plate grant of Vijayachandra is a forged document) is dated on wednesday, the 3rd day of the dark fortnight of the month of Yeṣṭha (Jyeṣṭha) in the year 1225 (V.S.), i.e. 16th April, 1169 A.D.

References : *IA*, vol. XIX, p. 184, no. 143; Niyogi, *R.*, *The History of the Gāhaḍavāla Dynasty*, p. 259, no. 73; *Journal of the American Oriental Society*, vol. VI, pp. 547-49; Bhandarkar's List, No. 340.

142

The Bodhgaya Buddhist Stone Inscription mentioning Jayachandra of Kanauj :—

The inscription is inscribed on a portion of a railing pillar from Bodhgaya.

Language—Sanskrit; characters—Early Nāgarī.

The inscription refers itself to the Gāhaḍavāla king Jayachandra and records the construction of a cave in Jayapura, and mentions the monk Śrīmitra as the *dikṣā-gurū* of Kāśīśa (the king of Kāśī) Jayachandra. The inscription is composed by one Manoratha, the son of Sīda.

The inscription is not dated; but, on the basis of its palaeography, it may be assigned to the 12th century A.D.

References : *Proc. ASB*, 1880, p. 77; Niyogi, R., *The History of the Gāhaḍavāla Dynasty*, p. 260, no. 79; Bhandarkar's List No.401.

143

The Sone-East Bank Copper Plate Inscription of Indradhavala and Udayarāja :—

The inscription is inscribed on both the sides of a copper plate which is stated to have been discovered in the river bed near Sone-East Bank in the district of Aurangabad. The inscription consists of twenty-eight lines of writing, there being twenty-four lines on the obverse side of the plate and the remaining four on its reverse side.

Language—Sanskrit; characters—Early Nāgarī.

The inscription refers itself to the reign of the king Indradhavala (the son of Sāhasadhavala and the grandson of Pratāpadhavala) and records the grant of the village of Gambhārī by the Mahāmāṇḍalika Udayarāja of the Kadamba dynasty (whose overlord was the king Indradhavala) jointly with the overlord to the Brāhmaṇas,

Dhāreśvara and Mahāditya, in the proportion of three to two. The document was caused to be written by the Ṭhakkura Śrī Sujana, the *akṣapaṭalika*.

The genealogy traced in this inscription claims that the Dhavala dynasty was founded by Khadirapāla, Pratāpadhavala being the third in descent was a feudatory of the Gāhaḍavāla king Vijayachandra of Kanauj and he was the first important member of the dynasty.

The inscription is dated on monday, the full-moon day of the month of Kārttika in the year 1254 (V.S.), i.e. the 27th October, 1197 A.D.

Reference : *EI*, vol. *XXII*, pp. 222-30.

144

The Rohtasgaḍh Rock Inscription of King (Kṣitīndra) Pratāpa :—

The inscription is inscribed in four lines on the rock of the hill near Lal Darwaza (Red Gate) of the Rohtasgaḍh in the district of Rohtas.

Language—Sanskrit; characters—Early Nāgarī.

The inscription refers itself to the king (Kṣitīndra) Śrī Pratāpa (who, according to Kielhorn, was a scion or successor of the Mahānāyaka Pratāpadhavala of Jāpila of the Khayaravāla or Khadirapāla dynasty). In the inscription Śrī Pratāpa claims to have routed the Yavanas (cf. *Yavana-dalana līlā-māṁsalaḥ*, etc.) It also records the excavation of a well or tank by one Mādhava in the time of the king.

(The Yavana with whom Śrī Pratāpa is said to have fought may have been the army of Muhammad, the son of Bakht-i-yar who, according to the *Tabaqāt-i-Nāsirī*, received the fiefs of Bhāgavat and Bhīulī, situated between the Gaṅgā and the Karmanāsā in about

1199 A.D. If this source is to be believed, this dynasty resisted the Muslim army for at least twenty-seven years.)

The inscription is dated on sunday, the first day of the bright fortnight of the month of Chaitra of the year 1279 (V.S.) i.e. the 5th March, 1223 A.D.

References : *EI*, vol, IV, pp. 310-12; Niyogi, R., *The History of the Gāhaḍavāla Dynasty*, pp. 118-19; Bhandarkar's List No. 470; Kuraishi's List pp. 152-53.

IX

MISCELLANEOUS INSCRIPTIONS : 8TH TO THE MIDDLE OF 13TH CENTURIES A. D.

145

The Dudhpānī Rock Inscription of Udayamāna :—

The inscription is inscribed on the rock of a hill close by the village of Dudhpānī near Dumduma in the district of Hazaribagh. The inscription consists of thirteen lines of writing, covering a space of 1.83 metre broad and 37 cms. high.

Language-Sanskrit; characters-northern class of alphabets of about the 8th century A.D.

Opening with an invocation to the goddess of fortune, it tells us that in former days there was a king of Magadha, named Ādisiṁha, to whose dominions belonged the three villages-Bhramaraśālamali, Chhiṅgalā and Nabhūtiṣaṇḍaka. Now, three brothers Udayamāna, Śrīdhantamāna and Ajitamāna, originally merchants, went on business from Ayodhya to Tāmralipti, and having made plenty of money and being on their way to home, they, for some reason or other, tarried at one of the three villages, apparently Bhramaraśalamali. While they were there, the king Ādisiṁha came to the forest near the villages on hunting expedition, and ordered the inhabitants to give him an *avalaga* (or *avalagana*). The villagers, on receipt of the king's orders, went to the eldest brother Udayamāna and entreated him to do the king's behest. He thereupon did send an *avalagana* and quickly became a favourite of the king, who not only bestowed a diadem (*Śrīpaṭṭa*) on him, but also at Udayamāna's solicitation, assured the people of Bhramaraśālamali of his royal favour. When Udayamāna returned to the village, the inhabitants in their delight and with the king's approval, requested him to

become their *rājā*. He complied with the request of the people and long ruled the village happily and vigorously. He also, at the request of the inhabitants of the other villages, sent his brothers Śrīdhantamāna and Ajitamāna to rule, subordinately to himself, over Nabhutiṣaṇḍaka and Chhiṅgalā. The inscription also tells that the family (ruling at Bhramaraśālamali) had been founded by and owed its greatness to Udayamāna, and warns (the chiefs) of the two other villages not to act in opposition to, or separate themselves from, the (main branch of the family). The inscription ends with a prayer for the uninterrupted continuance of the family of the prince Udayamānadeva. (The present inscription seems to be recording events which had happened generations before this inscription was engraved.)

The inscription is not dated; but, on the palaeographic grounds, it may be assigned to about the 8th century A. D.

References : *EI*, vol. II, pp. 343-47; Bhandarkar's List No 1743.

146

The Vaṭeśvarasthāna Stone Inscription :—

The inscription is inscribed on the stone at Vaṭeśvarasthāna, a place near Pātharghāṭa, about 13 kms. north-east of Colgong (Kahalgaon) in the district of Bhagalpur. It consists of two lines of writing, each covering a space of 35.7 cms. and 26 cms. in length respectively.

Language—Sanskrit with a little of Prākrit influence; characters resembling closely those of the East Indian inscriptions belonging to the 8th and 9th centuries A. D.

The inscription refers to the celebration of a ceremony styled as *'Varṣa-vardhana'* in honour of the god Vaḍḍeśvara (Vaṭeśvara). ('Varṣa-vardhana' seems to indicate an annual festival or anniversary.)

The inscription is dated on the 2nd day in the bright fortnight of the month of Āṣāḍha in the fourth quarter of the

Punarvasu-nakṣatra, when the celebration is stated to have been performed. There is no reference to any era, nor even to the regnal year of a king; however, on the basis of the palaeography, it may be assigned to the 8th-9th ceutnry A. D.

Reference : *JBRS*, vol. XXXVII, pts. iii—iv, 1951, pp. 4-7.

147

The Nālandā Buddha Image Inscription of Gaṅgakā :—

The inscription is inscribed on a black stone image of the Buddha, seated in the *dharmachakraparāvartana-mudrā*, which was discovered about 15.24 metres to the east of the Temple Site No. 14 at Nālandā and which was famous by the name of the 'Dhelvā Bābā'; but is now housed in the Archaeological Museum at Nālandā (Arch. No. 00011; old number 49.3872).

Language—Sanskrit; characters-eastern variety of the North Indian alphabets of about the 8th-9th century A. D.

The inscription does not refer itself to the reign of any king. Inscribed a little above the lion-throne (*siṁhāsana*), it records the image (on which it is inscribed) to be the religious gift (*deya-dharmma*) of one Gaṅgakā, a great female lay devotee (*paramo-pāsikā*) along with the wish expressed that whatever merit accrued from this gift should be conducive to the attainment of supra-mundane insight for her mother and father as also for the entire living beings.

In addition to it, there are also inscriptions on other parts of the image mentioning only the names of Ārya Sārīputra, Ārya Mahāmaudgalāyaṇa, Ārya Maitreyanātha and Ārya Vasumitra, besides giving the usual Buddhist creed: *'Ye dhammā hetu pra-bhavā....'*.

The inscription is not dated; but, on the consideration of the palaeography, it may be assigned to the 8th-9th century A.D.

Reference: *JBRS*, vol. *LIII*, 1967, pp. 137-42.

148

The Bodhgaya Stone Inscription of the Rāṣṭrakūṭa king Tuṅga-Dharmāvaloka :-

The inscription is inscribed in twenty lines on a slab of black stone, which was attached to the gate of a monastery at Bodhgaya, where it served the purpose of a fulcrum for the gate-hinge. It was made over to the Asiatic Society of Bengal, Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the king named Tuṅga, the grandson of Nanda, of the Rāṣṭrakūṭa race, and records the dedication of a repository for aromatics and incense, or a well scented temple (*gandhakuṭī*) for the service of the Buddha by the Rāṣṭrakūṭa king. The inscription is a long "rambling farrago of the praises of the king and his immediate predecessors, ending in the simple statement on the erection of '*gandhakuṭī*', like unto a flight of steps to heaven."

The inscription is dated on the 5th day of the month of Śrāvaṇa in the 15th year of the prince's reign. Palaeographically, the record seems to belong to the 10th or 11th century A.D

References : *ASR*, vol. III, p. 126; Cunningham, A., *Mahabodhi*, p. 66; Mitra, R. L., *Buddha-Gaya*, pp. 194-97.

149

The Bagahā Copper Plate Inscription of Sauryāditya :—

The inscription is inscribed in thirty-three lines on both the sides of a copper plate (measuring 39.8 cms. in breadth and 38. 5 cms. in height) secured from some locality under the Bagahā police-station in the district of Champaran, there being thirty-one lines on the obverse side and only two lines on the reverse side of the plate. It is in the possession of Sri S.V. Sohoni, a retired I.C.S. from Bihar.

Language-Sanskrit; characters-Early Nāgarī of about the 11th century A.D.

The inscription purports to be the charter of a king named Sauryāditya, the son of Haṁsarāja and the grandson of Helā-varāha, belonging to a branch of the Solar race, of which the progenitor was a royal hero named Malayaketu. It records the grant of the village Vaṇapalli-grāma situated in the Vyālisi-viṣaya (district) within the Daradgaṇḍakī-maṇḍala (division) to a Brāhmaṇa named Bhaṭṭa Yaśāditya, the son of Vāṭṭho and the grandson of Aḍavi, belonging to Usīya-grāma, whose family hailed from Chhèla, and who belonged to the Sāvarṇaya-gotra.

The inscription is dated on friday, the 14th day of the bright fortnight of the month of Chaitra in the (Vikrama) year 1077, i.e. the 11th March, 1020 A. D.

Reference: *El*, vol. XXXV, pp. 130-36.

150

The Bagahā Copper Plate Inscription of Sauryāditya :—

The inscription is inscribed in thirty-one lines, all on the one side of a copper plate (measuring 39.4 cms in breadth and 36.5 cms. in height), secured from some locality under the Bagahā police-station in the district of Champaran. It is in the possession of Sri S. V. Sohoni, a retired I. C. S. from Bihar.

Language—Sanskrit; characters—Early Nāgarī of about the 11th century A.D.

The inscription purports to be the charter of the king Sauryāditya, and records the grant of the village Yamaṇiūṇḍa-grāma situated in the Dvichatvārimśatikā—viṣaya (district) of the Daradgaṇḍikā-maṇḍala (division) by the king to a Brāhmaṇa whose name (i.e. donee's name) is left out, though his *Pravaras* have been mentioned. The most important feature of the record is the absence of the donee's name. As suggested by the inscription itself, 'this grant is merely an illustration' (line – 31), and not actually issued in favour

of a donee; rather merely kept in the record office of the king as a sample draft for being consulted by the scribes while preparing similar other documents.

The inscription is dated on saturday, the 13th day of the bright fortnight of the month of Chaitra in the (Vikrama) year 1083, i.e. the 2nd April, 1026 A.D.

Reference: *EI*, vol. XXXV, pp. 130-31 and 136-40.

151

The Singhbhum District Copper Plate Inscription of Kramāditya :—

The inscription is inscribed in seventeen lines on a rectangular copper plate which is said to have been found somewhere in the district of Singhbhum (the exact findspot being not known) and which is subsequently missing, being not procurable now.

Language-Sanskrit; characters—eastern variety of the North Indian alphabets of about the 11th century A.D.

The inscription refers itself to the reign of Mahārājādhirāja Kramādityadeva, who meditated on the feet of Mahārājādhirāja Prachaṇḍāditya, and records the grant of the village Simvala situated in the Suvarṇakhaṇḍa-viṣaya (district) to one Puruṣottamadeva, the son of Bhaṭṭa Upātto, who had emigrated from Kesātyi. The last line records that twenty *Purāṇas* should be given as a consequence of the gift to some one whose name is not clear. The reference to the *Purāṇa* coins in the inscription is interesting. (Judging by the titles, Prachaṇḍāditya and his son Kramāditya appear to have been independent kings ruling over a fairly large kingdom; but they are not known to history from any other source (*JBRS* LI, p. 56). Perhaps Suvarṇakhaṇḍa was a part of Suvarṇabhūmi, which may have been the ancient name of Singhbhum (*JBRS*, LI, p. 57).

The inscription is dated in the expired year of 1081 of the era of Parameśvara Paramabhaṭṭāraka Mahārājādhirāja Vikramāditya.

It corresponds to 1024-25 A.D.; but does not admit of verification. Interestingly enough, full imperial titles are prefixed to the name of Vikramāditya, the supposed founder of the era.

Reference : *JBRS*, vol. *LI*, 1965, pp. 56-57.

152

The Silsilā Rock Inscription of the time of Aṅgasiṁha :—

The inscription is inscribed on a boulder of stone at the foot of a hill belonging to the Kaimura range near Silsilā, not far from Bhagwanpur, about 16 kms. to the south of Bhabua in the district of Rohtas. Actually, there are two inscriptions engraved on the boulder, the second below the first, the first containing five lines of writing and the second six lines and covering spaces of about 76.2 cms. by 30.5 cms. and 91.9 cms. by 61.3 cms. respectively.

Language—Sanskrit; characters – Early Nāgarī of about the 12th century A. D.

The object of the first inscription is not quite clear. It appears to be recording the sacrifice of certain animals (pigs) in favour of some deity.

The second inscription is of some importance, for it throws some light on the early mediaeval history of the Bhabua region. It refers to the reign of the Nāyaka Aṅgasiṁha, who was ruling from Vāṇṭhiāṁ-pātharpura, and records that some land in the possession of the Nāyaka in the village of Amarmeṭha in the Kasaramola-paṭṭala within Vārāṇasī was granted as a Śivaśāsana by a person named Vimūrti. In other words, Vimūrti purchased the plot of land from the Nāyaka and granted it in favour of Lord Śiva worshipped in a temple (in the neighbourhood of the boulder bearing the inscription) and that the charge of the land was given to the Brāhmaṇa priest of the Śiva temple in the locality.

The inscription is dated on monday, the 3rd day of the bri-

ght fortnight of the month of Vaiśākha in the (Vikrama) year 1162, i. e. the 9th April, 1106 A. D.

Reference : *EI*, vol. XXXVI, pp. 38-41.

153

The Nālandā Stone Inscription of Vipulaśrīmitra :—

The inscription is inscribed in fifteen lines on a slab of stone, recovered in two fragments (measuring 50.5 cms. by 22.3 cms.) from the uppermost stratum of the monastery Site No 7 at Nālandā in the district of Nalāndā.

Language – Sanskrit; characters—a form of Nāgarī that was current in North-Eastern India towards the end of the Pāla period.

The inscription, which calls itself a *praśasti*, records the benefactions of a Buddhist ascetic named Vipulaśrīmitra. Opening with an obeissance to the Buddha, followed by a hymn addressed to t e divine Dharmachakra and Tārā, it records that the ascetic Vipulaśrīmitra made an offering of a casket (mañjūṣā) at a temple of Khasarpaṇa for the Prajñāpāramitā manuscript and four images at its alms houses on the occasion of a festival carried out repairs to the monastery of Pitāmaha (i. e. the Buddha) at Choyaṇḍaka and installed an image of the Jina Dīpaṅkara (i. e. Dīpaṅkara Buddha) at Haṁsapura. At Somapura, he built a temple of Tārā, adorned with an attached court and a tank, where he resided for a long time, and reconstructed (or renovated) a local monastery and presented a gold ornament for the embellishment of a Buddha image. Lastly, he also erected a monastery (most probably at Nālandā itself), 'an ornament of the world surpassing in a wonderful manner the palace of Indra' and made it over to the Mitras, the line of the ascetics to which he himself belonged. The record (*praśasti*) was composed by Kanaka and Vaśiṣṭha who were very much liked by the people for the knowledge of '*tarka*' and *śilpa*'.

The inscription is not dated; but, on palaeographical grounds,

it may be referred to the first half of the 12th century A. D.

References : *EI*, vol. XXI, 1931-32, pp. 97-101; Ghosh, A., *Nālandā*, p. 47.

154

The Govindapura Stone Inscription of the Poet Gaṅgādhara of the time of Rudramāna :—

The inscription is inscribed on a slab of stone which was seen in the house of one Narasinha Mālī at Govindapura in the district of Nawada. The inscription consists of thirty-five lines of writing, covering a space of about 52 cms. in breadth and 39. 5 cms. in height.

Language—Sanskrit; characters are peculiar kind of Nāgarī used in parts of Eastern India during the 11th and 12th centuries A. D.

Beginning with 'Oṁ Oṁ namaḥ Sarasvatyai' and then with a verse invoking the blessings of Lord Viśvambhara (Viṣṇu), the inscription refers to the king Rudramāna of the Māna family (who may have ruled over Magadha or a part of it towards the end of the 11th and the beginning of the 12th centuries A. D.) and records that a man named Gaṅgādhara, who himself composed. this poem, built a tank near which the inscription must have been put up. It also furnishes an eulogistic account of Gaṅgādhara and his family who belonged to the clan of the Maga or Śakadvipīya Brāhmaṇas. He is also described in the inscription as the counsellor (minister) and the confidante of the king Rudramāna of the Māna family.

The inscription is dated in the Śaka year 1059, corresponding to 1137-38 A. D.

References : *EI*, vol. II, pp. 330-42; Bhandarkar's List *No.* 1105.

155

The Simrāon Stone Inscription of Nānyadeva :—

The inscription is inscribed in four lines on a stone pillar of the fort found at Simrāongarh, situated on the north-eastern boundary of the Champaran district, just inside the territory of Nepal.

Language—Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Nānyadeva, the Karṇāṭa chief, who had established a ruling dynasty in Mithila and records the construction (erection) of some building made by him. The inscription is one of the most important documents of the Karṇāṭa chief. It has been held by a competent authority that in the whole domain of Bengal and Magadha antiquities, there is not another record with such a date of marvellous accuracy.

The inscription bears a date suggesting the time of the erection as the early morning (*siṁhalagna*) of saturday on the 7th day of the bright (śūkla) fortnight, during the svāti *nakṣatra*, of the month of Śrāvaṇa in the Śaka year 1019, corresponding to the 18th July 1097 A.D.

References : *IHQ*. vol III, p. 577; *IA* 1922; *ABORI*, vol. XXXVI; Choudhary, R.K., *Select Inscriptions of Bihar, p.* 124.

156

The Andhrāthāṛhī Stone Image Inscription of the time of Nānyadeva :—

The inscription is inscribed on the pedestal of a stone image of Viṣṇu found at Andhrāthāṛhī in the Madhubani sub-division of the district of Darbhanga.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers itself to the reign of the king Nānyadeva of the Karṇāṭa dynasty and records the installation of the image by one Śrīdharadāsa, a minister of Nānya of the Kṣatra family. Nānya has been described in the inscription as 'the lord, the victor' (*Śrīmān Nānypatirjjetā*) and is said to have turned the world into a second *kṣīra-sāgara* by his fame (*yat-kīrttvā janitaṁ viśvaṁ, dvitīya kṣīrasāgara*). The reference to '*nauraṅgābja*' in respect of Śrīdharadāsa is of considerable importance for the social history, for the term would mean '*nauraṅga-bali-mūla*' of the Karṇa Kāyasthas of Mithila. This was organised into a strong social system by Harisiṁhadeva, but it appears that the germ of Kulinism had come to stay much earlier. (There is no doubt that Śrīdharadāsa had a long life as we find him serving at the court of the Sena ruler Lakṣmaṇasena of Bengal till 1205-06 A.D.)

The inscription is not dated; but, on the palaeographical grounds, it may be assigned to the 12th century A.D. in the time of the Karṇāṭa ruler Nānyadeva.

References: *JBORS*, vol IX, pp. 303ff; *ABORI*, vol XV, 1954; Choudhary, R.K., *Select Inscriptions of Bihar*, p. 124.

157

The Bheet Bhagwanpur Image Inscription of Malladeva :—

The inscriptiption has been found inscribed on the pedestal of the image of Lakṣmī-Nārāyaṇa at Bheet Bhagwanpur under the Jhanjharpur police station of the district of Darbhanga.

Language-Sanskrit; characters-eastern veriety of the North Indian alphabets.

The inscription gives us simply the name of the king Malladeva (*Oṁ-Śrī-Malladevasya*). Malladeva is believed to be the son of Nānyadeva, the Karṇāṭa chief, who founded the ruling dynasty in Mithila in 1097 A.D., and the folk-tales narrate that Bheet Bhagwanpur had been the capital of Malladeva. The inscri-

ption is considered important because till now we had no information about him except a casual reference to him by Vidyāpati in his work '*Puruṣa Parikṣā*' that he was a 'valiant warrior'.

The inscription, on the basis of its palaeography, is placed in the 12th century A.D.

References : *ABORI*, vol XXXV, 1954, pp. 98-102; Choudhary R.K., *Select Inscriptions of Bihar*, p. 124.

158

The Bodhgaya Stone Inscription of Aśokachalla :—

The inscription is inscribed in thirteen lines on a rectangular slab of granite stone (measuring 48.3 cms. by 25.5 cms., which was found in the Temple of Sūrya in the midst of the city of Gaya; but, as much of the building stone used in Gaya was brought from the ruins of the Mahābodhi Temple at Bodhgaya, it is probable that the inscription may have been taken from that place. It is presently housed in the Indian Museum at Calcutta.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription begins with an adoration to the Buddha and the Buddhist creed, and records the erection of a Buddhist shrine (*vihārī*) with an image of the Buddha, by Bhaṭṭa Dāmodara, etc., with the assent of the king Aśokachalladeva, at the request of a number of his officials. Provision was also made for the offering (*naivedya*) in three chaityas with lamps by certain officials to be offered to the god daily by the members of the Siṁhālese order at Mahābodhi and others.

The inscription is dated on the 29th day of the month of Bhādrapada in the year 51 of the Lakṣmaṇasena era, corresponding to 1157 A.D.

References : *EI*, vol XII, pp. 27-30; *IA*, vol. X pp. 346 ff; *JASB*, vol V, p. 6; *J&P ASB* (*NS*), vol IV, pp. 459ff.

159

The Bodhgaya Stone Inscription of Aśokachalla :—

The inscription is inscribed in seven lines on a rectangular slab of stone which was discovered at Bodhgaya. It was later found built into one of the walls of a modern building at Bodhgaya.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets of the 12th century A.D.

The inscription records the dedication of some votive offerings not specifically specified, by one Sahaṇapāla, an officer of Daśaratha, the younger brother of Aśokachalladeva, the king of the Khasa country of the Sapādalakṣa hills.

The inscription is dated on the 12th day of the dark fortnight of the month of Vaiśākha, in the year 74 of the Lakṣmaṇasena era, corresponding to thursday, the 19th May, 1194 A.D.

References : EI, vol. XII, pp. 27-29; *IA*, vol. X, pp. 346ff; *JASB*, vol. V, p. 6; *J & P ASB (NS)*, vol. IV, pp. 459 ff.

160

The Merā Viṣṇu Temple Inscription of Haridharman :—

The inscription is inscribed in twenty-seven lines on a rectangular slab of stone which was found in course of an archaeological exploration in the Jehanabad sub-division of the district of Gaya. The exact findspot of the inscription is not known.

Language—Sanskrit; characters eastern variety of the North Indian alphabets of about the 12th century A.D.

The inscription, which furnishes a detailed description of the family of Haridharman, a Brahman of the Kauṇḍinya-gotra, records the construction of a Viṣṇu temple at the village of Merā in Magadha. The genealogy of the family is traced from Medhāpati, who is mentioned as well versed in the Atharvavedic texts and

proficient in the Atharvavedic rites. His son, Śrīsanniveśa, well known for his philosophy, is said to have received land grants from a certain Madana. His son was Lokānanda who was a warrior, had won many battles and was honoured by the reigning king. His son was named Janānanda who had erected a big Śiva temple with gardens and with arrangements made for free distribution of food. He had three sons from his pious wife Subhaṭā, the youngest being Hari-dharman who distinguished himself as being very powerful, learned and endowed with many virtues. He is credited with having constructed a temple for Lord Śiva, made numerous gifts, composed works of literary merit, dug tanks and planted fruit orchards for public use. He is also said to have constructed an exquisite and big temple—a sky-kissing white building dedicated to Lord Viṣṇu, shining broadly with the banner raised upwards and appearing like a peak fallen off the hand of Hanumāna, tired owing to his journies, split up from the mountain that was brought with the trees standing on it, in order to cure the wounds sustained by Lakṣmaṇa. (*śubhro-ayaṁbhaṅkaṣaḥ prāsādaḥ sphuradut patākaśikharaḥ-sābhogamudbhāsate saurabhi trikṣatośāntiītasatarukṣoṇībhṛtaḥ sambhramabhrāntaśrānta hanumataḥ karatalādbhraṣṭannu kūtaṁ bhuvi*). His mother Subhaṭā added a tank to this temple. A village named Vasudhārā is also said to have been dedicated for the maintenance of the temple along with ornaments, seats and cows. The villages Merā and Vasudhārā mentioned in the inscription have not yet been identified. Maheśvara, a Kāyastha by caste, is mentioned as having composed the poem (*praśasti*) and Keśava is stated to have engraved the inscription.

The inscription is dated in the year 1097 of the Śaka era, i.e. in 1175 A. D.

Reference : *JBRS*, vol. *LIII*, 1967, pp. 62-71.

161

The Gaya Stone Inscription of Puruṣottama Siṁha of Kāma Country :—

The inscription is inscribed in twenty-five lines of closely

packed characters of somewhat peculiar shape' on a slab of stone which was found built into the wall inside the temple of Sūrya at Gaya, the chief town of the Gaya district.

Language—Sanskrit; characters—Early Nāgarī of about the 12th century A.D.

The inscription refers itself to Aśokachalladeva, a king of Sapādalakṣa mountains, to whom Puruṣottamasiṁha was a tributory and a Chhinda chief of Gaya. He was the son of Kāmadevasiṁha and the grandson of Jayatuṅgasimha. It is composed by Mañjunandin, the son of Jīvanāga and the grandson of Vāsudeva of the Nandin family.

The inscription is dated on wednesday, the first day of the waxing moon of the month of Kārttika in the year 1819 of the Bhāgavata's *nirvāṇa* (according to A. Cunningham, *ASR*, III, p. 126) or 1813 (according to the Bhandarkar's List No. 1459), cf. *Bhagavati Parinirvṛte saṁvat* 1813 (*or* 1819), corresponding to the 7th October 1341 A.D. or the 20th October 1176 A.D. (It is the only record yet found which is dated in the Buddhist era of the *nirvāṇa*.

References : *ASR*, vol. III, p. 126; Bhandarkar's List No. 1459.

162

The Kandi Buddhist Image Inscription of the Rāṇaka Samudrāditya :—

The inscription is inscribed in three lines on the pedestal of a broken Buddhist image of small size found at the Chaṇḍisthāna of the village Kandi, about 14 kms. from Sikandara, the headquarters of the police station of the same name, within the Jamui sub-division of the district of Monghyr.

Language – Sanskrit; characters belong to the Gauḍīya class and resemble those of the East Indian epigraphs of about the 12th century A.D.

The inscription records the image, on the pedestal of which it is incised, to be the religious gift (*deya dharmma*) of a devout follower of the Mahāyāna form of Buddhism, named Samudrāditya, who was a Rāṇaka himself and was the son of the devout Buddhist Rāṇaka Nanda. (The importance of the inscription lies in the fact that it bears evidence to the loosening grip of the declining Pāla kings. In the inscription, Rāṇaka Samudrāditya does not mention his overlord who might have been Madanapāla or Govindapāla.)

The inscription is not dated; but, on consideration of the palaeography, it may be assigned to the 12th century A.D.

Reference : *JBRS*, vol. XXXVII, pts iii-iv, 1951, pp. 7-10.

163

The Monghyr Stone Inscription of Bhagīratha :—

The inscription is inscribed on a stone found built up into the wall of the gateway near the Kaṣṭahārinighāṭ at Monghyr.

Language-Sanskrit; characters-eastern variety of the North Indian alphabets.

The inscription refers to a certain king named Bhagīratha and records the construction of a temple (presumably at the Ghāṭ itself on the bank of the river Ganges) to the god Śambhu (Śiva) by one Gopālitakrama of the Mukteśvara family (not known from any other source).

The inscription mentions a date '13'; but the reading is doubtful. On the basis of its palaeography, Bloch had assigned the inscription to the 10th century A.D.; but Waddell had earlier taken it to belong to the 12th century A.D.

References : *Annual Report, Archaeological Survey of India, Eastern Circle*, 1903, p. 9; *Proc. ASB*, 1890, p. 192; Bhandarkar's List No. 1762.

164

The Teghra Terracotta Plaque Inscription of Śrī Suhmaka :—

The inscription is inscribed on both the sides of a terracotta plaque (semi-circular in shape, measuring 6.4 cms. at its base and 4.5 cms. its bisector) said to have been presented to Sri R.K. Choudhary of Bhagalpur University by one of his pupils from a village under the Teghra police station of the Begusarai district. Unfortunately, the exact findspot of the plaque is unknown.

Language-Sanskrit; characters-belonging to a cursive form of the Gauḍīya alphabets on the obverse; while on the reverse are the standard forms of the letters of the same script.

The inscription on the obverse of the terracotta plaque, consisting of four or probably five lines of writing, records that three persons named Śādhi, Echi and Āka made a gift of a lotus at the feet of Lord Keśava at Naṛaḷḍāmaka. The sealing belonged to a person named Suhmaka; the inscription on the reverse being '*Śrī-Suhmakasya*' impressed twice in two lines.

The inscription is dated on a day of the solar month of Pauṣa (i.e. *dhaunṣa)* in the 67th year of some era, and may be placed in the 12th century A.D.

Reference : *EI* vol. XXX, pp. 85-87.

165

The Pañchobh Copper Plate Inscription of Saṁgrāmagupta :—

The inscription is inscribed on a rectangular copper plate, which was found by a peasant some 25-30 cms. below the surface of the earth, while he was levelling the ground for the purpose of cultivation, at the village of Pañchobh, situated about 8-9 kms. to

the west of Laheriasarai, the chief town of the district of Darbhanga. The inscription consists of thirty lines of writing (twenty-nine full and one line only 10. 2 cms.) incised on one side of the copper plate, the space covering an area of about 35.6 cms. X 25.6 cms.

Language Sanskrit; characters-belonging to the eastern variety of the Nāgarī alphabets which Buhler has described as proto-Bengali. They are of the same type as those in the Deopārā inscription of Vijayasena.

The inscription records the grant of a village named Vanigāma situated in the district of Jambūvanī(Jamui ?) made by Paramabhaṭṭāraka Mahārājādhirāja Parameśvara and Mahāmāṇḍalika Saṁgrāmagupta, who is described as the lord of Jayapura (Jayanagara near Luckeesarai ?) and the most devout worshipper of Māhesvara. The donee is a Brāhmaṇa of the Śāṇḍilya-gotra, Kumārasvāmin by name, learned in the Yajurveda and having three *pravaras* of Śāṇḍilya, Asita and Devala, the son of Kṛṣṇāditya and the grandson of Śrī Rāma, who hailed from Kolāñcha. No particular occasion is mentioned for making the grant, except that it is made on account of great favour having been shown to the donee. The great part of the inscription is taken up by an account of the ancestors of the donor which gives the following genealogical table—Yajñeśagupta, Dāmodaragupta, Devagupta, Rājādityagupta, Kṛṣṇagupta and Śaṁgrāmagupta. The inscription thus introduces a hitherto unknown dynasty of rulers whose names end in 'gupta'. While Rājāditya is credited with all the imperial titles of Saṁgrāmagupta, Kṛṣṇagupta is dismissed with the only epithet of Rājaputra, indicating him to have met with a premature death in the life time of his father. The dynasty claims descent from Arjuna and is designated 'Somavaṁśī'. The mention of the 'Gupta-vaṁśa' as referring to the dynasty to which the king belongs is, however, suggestive of the royal line having some cognate relationship with the Later Gupta dynasty of Magadha.

The inscription is dated on the 9th day of the dark fortnight of the month of Kārttika in the 17th year of the reign of the king

Saṁgrāmagupta. No era is mentioned; however, on the basis of the palaeography, the inscription has been assigned to a period not later than the 12th century A. D.

Reference : JBORS, vol. V, pt. iv, 1919, p. 582.

166

The Janibigha Stone Inscription of Jayasena :-

The inscription is inscribed on a rectangular slab of stone which was found buried in the ground under a date palm tree on a piece of uncultivated land at the modern village of Janibigha, situated some 10 kms. to the west of Bodhgaya in the district of Gaya. The inscription consists of fourteen lines of writing, covering a space of about 24.8 cms. X 19 cms. It is presently housed in the Patna Museum, Patna.

Language-Sanskrit; characters-belonging to the Nāgarī script of Eastern India from which both the Maithili and the Bengali scripts sprung.

The inscription records the grant of a village named Koṭṭ-halā in the district af Saptaghaṭṭa for the maintenance of the Diamond Throne and the monastery attached thereto, to the Ceylonese monk Maṅgalasvāmin by the king Jayasena, the son of Buddhasena, the lord of Pīṭhī (Pīṭhi-pati.)

The inscription is dated on the 15th day of the bright fortnight of the month of Kārttika in the 83rd expired year of the Lakṣmaṇasena era (commencing on the 7th October 1119 A. D.), corresponding to November, 1202 A. D.

Reference : JBORS, vol. IV, pt. iii, 1918, pp. 266-80.

167

The Khojpur Durgā Image Inscription of Sūryakara :—

The inscription is inscribed on the pedestal of an image of the goddess Durgā worshipped in the village of Khojpur in the

district of Darbhanga. The inscription, covering a space of about 22 cms. by 2 cms., is divided into two halves separated by vertical lines, each half of the record containing two lines of writing.

Language--Sanskrit (incorrect); characters-Early Nāgarī.

The inscription is a private record of the construction and installation of the image, on the pedestal of which it is inscribed and records the image to have been made by one Sūryakara, who was the son of Madana.

The inscription is dated on friday, the 12th day of the bright fortnight of the month of Āṣāḍha in the year 147 of the Lakṣmaṇasena era (*saṁvat*), corresponding to 1266 A.D.

Reference : *JBRS*, vol, XXXVII, pts, iii-iv, 1951, pp. 10-13.

SELECT BIBLIOGRAPHY

Altekar, A.S. and Mishra, V.K.	*Report on Kumrahar Excavations*, 1951-55, Patna, 1959.
Banerji, R.D.	*The Age of the Imperial Guptas*, Banaras Hindu University, 1933.
	The Pālas of Bengal (*MASB V*), Calcutta, 1915.
Barua, B.M.	*Gaya and Buddha Gaya*, Book III, Calcutta, 1934.
Chaudhary, R.K.	*Select Inscriptions of Bihar*, Patna, 1958.
Cunningham, A.	*Mahābodhi, or the Great Buddhist Temple at Buddhagaya*, Varanasi (first published Lonon, 1892).
	Inscriptions of Aśoka (*CII*, vol. I), Varanasi, 1961.
Fleet, J.F.	*Inscriptions of the Early Gupta Kings and their Successors* (*CII*, vol. III), Calcutta, 1888.
Ghosh, A.	*Nālandā*, 4th edition, Delhi, 1969.
	Rajgir, Delhi, 1956.
Hultzsch, E.	*Inscriptions of Aśoka* (*CII*, vol I), London, 1925.
Hunter	*Statistical Accounts of Bengal*, vols. I-XXIII.
Konow, Sten	*Kharoṣṭhī Inscriptions with the exception of those of Aśoka* (*CII, vol. II*), London, 1929.

Maitreya, A.K. — *Gauḍalekhamālā*, Rajshahi, 1319 B.S.

Martin — *History, Topography and Antiquities of Eastern India*, London, 1838.

Mitra, R.L. — *Buddha-Gaya*, Delhi, Varanasi, 1972.

Mukherji, R.N. and Maity, S.K. — *Corpus of Bengal Inscriptions*, Calcutta, 1967.

Niyogi, R. — *The History of Gāhaḍavāla Dynasty*, Calcutta, 1959.

Sinha, B.P. — *Dynastic History of Magadha*, New Delhi, 1977.

Sircar, D.C. — *Select Inscriptions bearing on Indian History and Civilization*, vol. I, Calcutta, 1865.

Bhandarkar's List of Inscriptions.

Kuraishi's List of Inscriptions.

Luder's List of Inscriptions.

Ancient India, Bulletin of the Archaeological Survey of India.

Annals of the Bhandarkar Oriental Research Institue, Poona.

Archaeological Survey of India, Annual Report.

Archaeological Survey of India, Annual Report, Eastern Circle.

Archaeological Survey of India, Cunningham's Report.

Asiatic Researches.

District Gazetteers.

Epigraphia Indica.

G.D. College (Begusarai) Bulletin, Begusarai.

Indian Antiquary.

Indian Culture.

Indian Historical Quarterly.

Journal of the American Oriental Society.

Journal of the Asiatic Society of Bengal.

Journal and Procedings of the Asiatic Society of Bengal (New Series).

Journal of the Bangīya Sāhitya Pariṣad.

Journal of the Bihar and Orissa Research Society, Patna.

Journal of the Bihar Research Society, Patna.

Journal of the Bihar Purāvid Pariṣad, Patna.

Journal of the Indian History and Culture, Calcutta University.

Journal of the Indian Society of Oriental Art.

Journal of the Royal Asiatic Society of Bengal.

Memoir of the Archaeological Survey of India.

Memoir of the Royal Asiatic Society of Bengal.

Monograph of the Vārendra Research Society.

INDEX

A

Abhi, 102.
Āchaya, 44.
Aḍavi, 128.
Adhipasoma, 89.
Adhiṣṭhāna, 69.
Ādisiṁha, 14, 124.
Ādityasena, 6, 7, 14, 51, 52, 53, 54.
Afghanistan, 9.
Agi-grāma, 97.
Agrahāra, 7, 40, 53.
Ahavagara, 34.
Ajātaśatru, 3, 31.
Ajhuka, 69.
Ajitamāna, 124, 125.
Ājīvakas, 2, 3, 25, 26.
Aka, 140.
Akṣayavaṭa, 13, 92, 94, 97.
Akṣayavaṭa Temple, 91.
Ālaṁvimahāpura, 116.
Alpā, 176.
āmātya-dhruva-vihāra, 32.
Amarmetha, 130.
Amaunā, 45.
Ambila, 29.
Āmradvīpa, 57, 58.
Anantavarman, 6, 46.
Andhra country, 79.
Andhra Pradesh, 11.
Aṅga, 14, 15.
Aṅgāra, 55.
Aṅgasiṁha, 130.
antaka, 70.
Antichak, 15, 105, 106, 107.
Antamahāmātras, 2.
Apāchaya, 44.
Āpaṇaka, 83, 84.
Aphṣaḍ, 6, 7, 51, 52, 53.
Archaeological Museum, Nālandā, 126.
Ardhanārīśvara, 47.
Arhantas, 38.
Arjuna, 18, 141.
Ārmā, 15, 101.
Ārogyavihāra, 5, 38, 39.
Arrah, 54.
Āṣāḍha, 78, 100, 125, 143.
Asiatic Society of Bengal, Calcutta, 127.
Aśoka, 1, 2, 3, 21, 22, 23, 24, 25, 26.
Aśokā, 96, 104.
Aśokachalla, 17, 135, 136, 138.
Āśrama, 79.
Aṣṭasāhasrikaprajñāpāramitā, 12.
Asutosh Museum, 98.
Aśvayuj, 95.
Āśvina, 84, 103, 107, 108.
Avalaga, 124.
Avalagana, 124.
Avantivarman, 7, 48, 49, 54.
Avimuktajña, 55.
Ayodhya, 4, 14, 36, 124.

B

Badayilā, 118, 120.
Bagaha, 18, 127, 128.
Bakhtiyar Khilji, 17, 122.
Baladeva, 52.
Bālāditya, 8, 54, 65.
Bālāditya Temple, 12, 86.
Balādhikṛta, 53.
Bālaputradeva, 10, 77.
Balarāma, 9, 72, 73, 88.
Balavarman, 77.
Ballālasena, 110.
Bangaon, 13, 94.
Banka, 34, 52.
Banskhera, 61.
Bappadeva, 79.
Barabar hills, 1, 2, 3, 6, 24, 25, 26, 27, 46.
Baraila, 118, 120.
Bargaon, 14, 81, 99.
Basārh, 3, 32, 37.
B gusarai, 96.
Bengal, 12.
Berlin Museum, 17.
Bettiah, 21, 22.
Bhabua, 62, 130.
Bhādrapada, 35, 119.
Bhagalpur, 52, 80, 105.
Bhāgavata, 122.
Bhāgavata's Nirvāṇa, 133.
Bhagini Sumāgadhā, 3.
Bhagīratha, 139.
Bhāgudalana, 62.
Bhagwanpur, 130.
Bhāṇḍadeva or Bhānudeva, 10, 79.
Bhārhut, 76.
Bhāśiva, 50.
Bhāṣkaravarman, 7, 63.
Bhaṭṭa-Padmasara, 111.
Bheet Bhagwanpur, 15, 134.
Bhīmakaulā, 64.
Bhītarī seal, 42.
Bhīulī, 122.
Bhogavarman, 49.
Bhoja II, 11.
Bhramaraśālamali, 124, 125.
Bhūtanātha Mahādeva, 40.
Bhūtapati, 47.
Bihar hill, 101.
Bihar or Biharsharif, 4, 10, 11, 13, 15, 39, 53, 73, 78, 79, 81, 93, 112, 114.
Bimbisāra, 30.
Boar, 54.
Bodhgaya, 6, 8, 12, 17, 28, 29, 31, 33, 34, 57, 58, 59, 64, 67, 85, 86, 100, 101, 104, 121, 127, 135, 136, 142.
Bodhimaṇḍa, 6, 57.
Bodhirakṣita, 29.
Bodhisattva, 37.
Bodhisattva Padmapāṇi, 99.
Bodhisena, 34.
Bodhi tree, 50.
Bodhi-vṛkṣa, 38.
Brahmamitra, 29.
Bṛhadgarbhakuṭī, 59.
British Museum, 114.
Buddha, 6, 8, 19, 29, 31, 32, 57, 65, 68, 75, 76, 78, 82, 85, 88, 93, 112, 126, 131.

Buddhasena, 17, 142.
Buddhist creed, 135.
Būḍhānātha Mahādeva, 40.
Buxar, 55.

C

Ceylon, 6, 29, 57.
Ceylonese pilgrims, 6.
Chaitra, 57, 112, 123, 128, 129.
Chaityas, 135.
Chakrāyudha, 10.
Champā, 105 108.
Champāśayatana, 8, 67.
Chāmuṇḍa-bhaṭṭārikā, 86.
Chāmuṇḍa-viṣaya, 56.
Chandan Pir, 1, 2.
Chaṇḍimāu, 99, 100.
Chandradeva, 117.
Chandragupta II, 4, 5, 35, 36, 37, 39.
Chaturmukhī-liṅga, 8, 67.
Chhattramāha, 41.
Chhela, 128.
Chhinda chief, 104.
Chhiṅgalā, 124, 125.
Chihoka, 110.
Chikkora family, 14.
Chitra, 57.
Choyaṇḍaka 19, 131.
Colgong, 16, 105, 110, 125.

D

Dallaṇa, 107.
Damachāditya, 110.
Dāmodara, 135.
Dāmodaragupta, 18, 141.
Daṁṣṭrasena, 59.
Dānapati, 98,
Dānapati Seja, 104.
Daradgaṇḍakī-maṇḍala, 128.
Daradgaṇḍikā maṇḍala, 128.
Daśaratha, 3, 26, 27, 136.
Daśāvatāra panel, 112.
Dattagallaḥ, 34.
Daudnagar, 45.
Delhi Topra, 1.
Deo-Baruṇārak, 7, 54.
Deogarh, 106.
Deoghar, 53.
Deu, 119, 120.
Devagupta, 7, 141.
Devakula, 34, 35.
Devapāla, 9, 10, 70, 71, 72, 74, 75, 76, 77, 106, 107.
Devapāladeva-haṭṭa, 9, 72.
Devarakṣita, 14.
Devasena, 17, 102.
Dhamma, 1, 2, 22, 24.
Dhammajit, 96.
Dhamma-lipis, 24.
Dhanuṣa, 140.
Dhāreśvara, 122.
Dharma, 12, 44, 104.
Dharmabhīma, 85.
Dharmachakra, 19, 131.
Dharmagupta, 59.
Dharmajit, 96.
Dharmamitra, 11, 79.
Dharmapāla, 8, 9, 10, 35, 67, 68, 69, 70, 92, 105, 107.
Dharmaratnas, 77.

Dharmasvāmin, 17.
Dhavalasaṁgha, 102.
Dhelvā Bābā, 126.
Dhruvasvāminī, 4, 37.
Diamond Throne, 9, 17, 74, 142.
Dighwā-Dubaulī, 11, 111, 115.
dikṣā-gurū, 121.
Dinajpur, 12.
Dīnāras, 41.
Dīpaṅkara, 19, 131.
Divine Mothers, 5, 40.
Divya, 14.
Dojjaka, 72.
Don-Buzurg, 15, 116.
Drammas, 8, 67.
Droṇayāṇaṣada, 116.
Dudhpānī, 14, 124.
Dūlapa, 91, 95, 96.
Dumduma, 124.
Durgā, 117, 142.
Durpādatta, 50.
Dūtaka, 4, 35, 76, 77.
Dvichatvarīṁśatikā-viṣaya, 128.

E

Echi, 140.
Ekānaṁśā, 88.

F

Fa-hien, 6, 39.
Five Pāṇḍavas, 86.
Free hospitals, 5.
Frontier Kingdoms, 22.

G

Gadābhṛt, 107.
Gadādhara, 13, 16, 93, 107, 112.
Gambhārī, 121.
Gandhakuṭī, 86, 104.
Gandhara, 90.
Gaṇeśvaraśarman, 117.
Gaṅgā, 75, 112.
Gaṅgādhara, 76, 132.
Gaṅgakā, 126.
Gaṅgāsāgara, 9.
Ganges, 9, 106, 116, 117.
Gārgya-gotra, 45.
Garhi, 103.
gatarājya, 17, 108.
Gauḍas, 6, 15, 16, 106.
Gauḍādhipati, 50.
Gauḍanareśvara, 105.
Gauḍeśvara, 108, 109.
Gauḍavaho, 7.
Gaukā, 84.
Gaunaha, 22.
Gaya, 4, 12, 13, 25, 26, 31, 36, 46, 58, 77, 78, 89, 90, 91, 92, 93, 97, 102, 107, 135, 137.
Gaya-viṣaya, 4, 8, 68.
Ghāṇṭukaśarman, 94.
Ghaṭotkacha, 4.
Ghaṭotkachagupta, 4, 37, 38.
Ghosrawan, 9, 73.
Giriyek, 99.
Gokarṇa, 9.
Gomatiketṭaka, 54.
Gomibhaṭṭa, 62.
Gopāla, 8, 83.
Gopāla II, 12, 84, 85.
Gopāla III, 15.
Gopālahīno, 83, 84.

Gopalganj, 111.
Gopālitakrama, 139.
Gopī cave, 26.
Gopikā cave, 26, 47.
Gopikā-kubhā, 26.
Goṣala, 2.
Govindachandra, 14, 116, 117, 118.
Govindaganj, 21.
Govindagupta, 4, 37.
Govindapāla, 16, 17, 107, 108, 137.
Govindapura, 14, 132.
Gorathagiri, 27.
Guggulin, 1 7.
Gunariyā, 11, 113.
Guṇāve, 117.
Gupta-vaṁśa, 141.
Gurū, 45.
Gurudatta, 12, 86.
Guptagaḍha, 37.

H

Hajipur, 88.
Haṁsana, 16, 105.
Haṁsapura, 19, 131.
Haṁsarāja, 18, 128.
Hanumāna, 19.
Haradatta, 86.
Haridharman, 19, 136, 137.
Harigrāmaka, 56.
Harisiṁhadeva, 134.
Harivarman, 46.
Harṣa, 62, 67.
Harṣavardhana, 7, 61, 111.
haṭṭa, 72.
Hazaribagh, 14.
Helāvarāha, 18, 128.
Hilsā, 9, 76.
Himālaya, 65.
Hiuen Tsang, 50.
Hoḍreya-viṣaya, 19, 94.
Hunterganj, 55.

I

Ichchhara, 99.
Imadpur, 12, 88.
Indian Museum, 11, 57, 62, 78, 79, 84, 85, 99, 100, 112, 135.
Inda, 102.
Indra, 19, 102.
Indrāgnimitra, 28, 30.
Indra-bhaṭṭārikā, 49.
Indradhavala, 121.
Indrarāja, 10.
Indraśaila-peak, 99.
Indrāyudha, 10.
Introspection, 23.
Īśānavarman, 6, 48.
Islam, 17.
Īśvaravarman, 48,
Iṭkhorī, 11, 114.
Iṭṭāhāka, 94.
Iṭuhoka, 94.

J

Jagaddhātrī, 118.
Jaina temple, 52.
Jainism, 21.
Jambunadī-vīthi, 68.
Jambu-vani, 141.

Jamui, 104, 138, 141.
Janānanda, 137.
Janārdana, 13, 89.
Jaṅgoyika, 41.
Janibigha, 17, 142.
Jāpila, 16, 118, 119, 120, 122.
Jaskhapāla, 102.
Java, 10, 77.
Jayabhaṭṭa, 35.
Jayachandra, 121.
Jayanagara, 15, 18, 103, 108 141.
Jayapāla, 10.
Jayapura, 18, 121, 141.
Jayaskandhāvāra, 75, 94.
Jayasena, 17, 105, 142.
Jayatuṅgasiṁha, 133.
Jehanabed, 19, 136.
Jhanjharpur, 134.
Jīva, 28.
Jīvagupta, 18, 56.
Jīvanāga, 138.
Jīvitagupta, II, 6, 7, 54.
Jyeṣṭha, 88, 114, 116, 117, 118, 120.

K

Kahalgaon, 106, 110, 125.
Kailāśa, 65.
Kaimura range, 2, 24.
Kajra, 98, 100.
Kakṣa-viṣaya, 80.
Kalachūrī, 70.
Kalachūrī-antaka, 9.
Kālāhāṇḍī, 120.
Kalaśapota, 80.
Kāmadevasiṁha, 138.
Kāmarūpa, 6.
Kanaka, 131.
Kanauj, 6, 7, 10, 11, 16, 61, 64, 65, 111, 117, 120, 122.
Kāñchanapura, 13, 94.
Kāñchī, 82.
Kandi, 16, 138.
Kānyakubja, 120.
Karmaṇāsā, 122.
Karṇa-Kāyastha, 134.
Karṇachaupar cave, 25.
Karṇāṭa chief, 15.
Karṇasuvarṇa, 61.
Karnataka, 9.
Kārṣāpaṇa, 108.
Kārttika, 77, 122, 138, 141, 142.
Kārttikeya, 5, 40.
Karvaṇḍiyā, 118, 120.
Kasaramola-paṭṭala, 130.
Kāśīśa, 121.
Kaṣṭahārīnī-ghāṭ, 36.
Kāśyapa, 75.
Kaṭrā, 18, 56.
Kātyāyanī, 48.
Kauleśvara hill, 55.
Kauṇḍiṇya-gotra, 136.
Kauśāmbī, 12, 86.
Kauthūma family, 33.
Kāyastha, 137.
Kedāra, 9.
Kedāranātha, 9.
Kelara, 16, 105, 106.
Kesariya, 21.
Kesātyi, 129.
Keśava, 8, 67, 69, 87, 137, 140.
Khadirapāla, 122.

Khalatika-parvata, 3.
Khalimpur, 8.
Khaṇḍapaṭāka-grāma, 102.
Khasarapaṇa, 19, 131.
Khaṭapuraṇa, 41.
Khayaravāla, 122.
Khojpur, 142.
Kirihiṇḍī, 118.
Kīrttisārinaḥ, 50.
Kiśoravāṭaka, 7, 54.
Kiul, 100, 101, 103, 108.
Kolāñcha, 94, 141.
Koṇadevī, 7, 52, 54, 57.
Koṣadevī, 54.
Krmilā-viṣaya, 9, 69, 75, 96, 102.
Kramāditya, 129.
Kṛṣṇa, 46, 88.
Kṛṣṇāditya, 141.
Kṛṣṇadvārikā temple, 13, 89.
Kṛṣṇagupta, 6, 51, 141.
Kṣīrasāgara, 134.
Kuluha hill, 55.
Kulyavāpa, 40, 41.
Kumārabhadra, 112.
Kumāragupta, 6.
Kumāragupta I, 4, 40, 41, 42.
Kumāragupta III, 5, 42, 43.
Kumārāmātya, 45.
Kumārapāla, 14, 15.
Kumārasvāmin, 141.
Kumrahāra, 5, 33, 38, 39.
Kuraṅgī, 28, 30.
Kurkihāra, 11, 13, 73, 82, 83, 87, 91, 95.
Kuṭṭuka country, 55.
Kawaya-Jayanagara, 108.

L

Laheriasarai, 18, 141.
Lai, 98.
Lakṣmaṇa, 19, 137.
Lakṣmaṇasena, 17, 134.
Lakṣmī-Nārāyaṇa, 15.
Lal Darwaza, 122.
Laṅkā, 60.
Laṅkā-dvīpa, 57.
Lauriya Araraj, 1, 21.
Lauriya Nandangarh, 1, 21.
Law of Piety, 1.
Liṅga, 92.
Lokānanda, 13.
Lord of Gauḍa, 97.
Lord of Piṭhī, 102.
Lomaśarṣī cave, 46.
Luckeesarai, 69, 98, 103, 108, 141.

M

Madana, 143.
Madanapāla, 15, 16, 17, 101, 102, 103, 104, 106, 107, 108, 117, 139.
Mādhavagupta, 51.
Madhuban, 61.
Madhuśreṇika Sālo, 69.
Maga, 132.
Magadha, 17, 19, 115.
Māgha, 45, 111.
Mahābodhi temple, 8, 28, 33, 34, 57, 58, 67, 85, 86, 104 135.
Mahādeva, 8, 78.
Mahāditya, 122.

Mahāmatī, 96.
Mahāmātras, 22.
Mahāmaudgalāyaṇa, 126.
Mahānāman II, 6, 57, 58.
Mahāsenagupta, 6, 7.
Mahāvihāra, 9, 105.
Mahendrapāla I, 11, 111, 112, 113, 114, 115.
Māheśvara, 137, 141.
Mahiaru, 83.
Mahipāla, 11, 12, 14, 85, 86, 87, 88, 89.
Mahodaya, 11, 111.
Mairwa, 116.
Maitreyanātha, 126.
Malāda, 8, 65.
Malladeva, 15, 34.
Mallapore, 73.
Mallayaṣṭikā, 45.
Malwa, 4.
Malayaketu, 128.
Maṁdaliā, 116.
Maṇḍala, 77.
Mandāra hill, 7, 34, 51, 52, 54, 60.
Maner, 14, 117.
Mañgalasvāmin, 17, 142.
Mangaraon, 7, 55.
Manhali-grant, 105.
Maṇināga, 3.
Maṇiyāra Maṭha, 3, 30.
Mañjunandin, 138.
Mañjuśrīdeva, 9, 76.
Mañjuśrīvarman, 9, 74.
Mankatha, 69, 102.
Mārgaśīrṣa, 36, 53, 76, 93, 104.
Masanikeśa, 16, 105, 107.
Mathanadeva, 14, 15.
Mātṛkās, 88.
Mauktika, 80.
Maunāditya, 13, 94, 97.
Medhāpati, 136.
Meghavarṇa, 6.
Mera, 19, 136.
Meṣikā, 75.
Minor Rock Edict, 2, 24.
Mithila, 15.
Mitras, 131.
Mitra-Keśava, 7, 55.
Mokhaliṇam, 6, 46.
Monghyr, 9, 36, 37, 75, 77, 80, 139.
Motihari, 21.
Mudgagiri, 9, 75, 77, 80.
Muhammad, 122.
Mūlaka, 83.
Muṇḍeśvarī, 62.
Murārī, 97.
Muzaffarpur, 12, 88.

N

Nabhūtiṣaṇḍaka, 124, 125.
Nāgadevī, 29, 30.
Nagarabhūkti, 68.
Nagarasūtradhāra, 50.
Nagarjuni hill, 6, 26, 27, 47.
Nagrahāra, .
Nālandā, 1, 4, 5, 6, 7, 8, 9, 11, 12, 19, 30, 35, 36, 41, 42, 43, 44, 48, 49, 50, 53, 61, 63, 64, 65, 68, 70,71,72,74, 75, 76, 77,

81, 84, 86, 87, 99, 100, 101, 126, 131, 140.
Nālandā Mahāvihāra, 7.
Nanda, 16, 127, 129.
Nandana, 45.
Nandapura, 5, 40.
Nandin, 3, 31.
Nānyadeva, 15, 133, 134.
Narapati, 50.
Narasiṁha, 13, 79, 94.
Narasiṁha cave, 34, 35.
Narasiṁha Chaturvedin, 82.
Narasiṁhagupta, 5, 42, 43.
Narasiṁha incarnation, 11.
Narasiṁha temple, 90.
Nārāyaṇa, 62, 102.
Nārāyaṇapāla, 10, 11, 78, 79, 81.
Naulagarh, 13, 14, 96.
Nauraṅgābja, 134.
Nawada, 14, 51.
Nayapāla, 11, 12, 13, 89, 90, 91, 94, 7, 106.
Nepal, 15, 22, 133.
Nepal king, 49.
Nidānasaṁyutta, 44.
Nidānasūtra, 44,
Nighua, 68.
Nigoha, 25.
Nirodha, 44.
Nirpura, 4.
Nirvāṇa era, 17.
Nisiṅghakā, 9, 72.
Nivāsa, 79.
Nongarh, I5, 103.
Nṛhari, 54.
Nṛkaṭṭa, 70.
Nṛpura, 35.

P

Padali, 117.
Pādamūla, 35.
Padidkramana-vihāra, 10, 78.
Padmadānasiṁha, 72.
Padmapāṇi, 97, 100.
Pāśupata sect, 80.
Pekhokā, 96.
Phalgu, 97, 112.
Phulwarī-ghāṭ, 119.
Pillar Edict, 1, 2, 21, 22, 23, 24.
Pitāmaha, 19, 131.
Piṭhī, 14, 102, 142.
Piṭhīpati, 17, 102.
Piyadasi, 25.
Poyarāja, 56.
Prabhākaravardhana, 61.
Prabhudāmā, 3, 32.
Prachaṇḍāditya, 129.
Prādeśikas, 2.
Pradīpārtham, 55.
Prāgjyotiśa, 10, 63.
Prajñāpāramitā, 19, 87, 131.
Prajñāsiṁha, 82.
Prakhyātakīrtti, 59, 60.
Prapitāmaheśvara, 13.
Praśasti, 65, 74, 89, 90, 92, 131.
Pratāpadhavala, 16, 117, 118, 119, 120, 121, 122.
Pratītyasamutpādasūtra, 44.
Pravaragiri, 6.
Pudgala, 45.
Pūjaye, 32.

Puṇarvasu-nakṣatra, 126.
Puṇḍeśvarī, 91.
Puṇyeśvarī, 108.
Purāṇas, 129.
Purikā, 71.
Pūrṇabhadra, 12, 104.
Pūrṇadāsa, 78.
Pūrṇeśvarī, 108.
Pūrṇavarman, 49, 50.
Purugupta, 5, 41, 42, 43.
Puruṣas, 2.
Puruṣa Parikṣā, 15, 135.
Puruṣottamasiṁha, 137.
Puṣkara, 35.

R

Rāghava, 108.
Rajaona, 90.
Rājādityagupta, 141.
Rājagṛha, 71, 75, 100.
Rājagṛha-viṣaya, 71.
Rājā Śreṇika, 3.
Rajgir, 3, 30, 38.
Rajmahal, 106.
Rājukās, 2, 23.
Rājyapāla, 11, 12, 76, 81, 82. 83, 84.
Rājyavardhana, 61.
Rāmā-bhaṭṭārikā, 56.
Rāmapāla, 14, 15, 98, 99, 100, 101.
Rāmapati, 99
Rāmāyaṇic scenes, 7.
Ramgrah, 62.
Ram Gaya, 11, 112.
Rampurvā, 1, 22.
Ratnatraya, 60.
Ravisvāmin, 45.
Revatikā, 4, 36.
Rohtāsgaḍh, 16, 60, 61, 122.
Rudramāna, 14, 132.
Rudrasena, 3, 32.
Rudrasiṁha, 3, 32.
Rūpanātha, 2.

S

S (M)addhu, 73.
Śādhi, 140.
Sādhu Saharaṇa, 100,
Sahadeva, 89, 113.
Sahaṇapāla, 136.
Sāhasadhavala, 121.
Sāhura, 16, 105, 106, 107.
Śailendra dynasty, 50.
Śailendras, 10.
Saindhavas, 112.
Śaiva form, 5.
Śaka chief, 32.
Śākadvipīya, 132.
Śaka-Muruṇḍas, 3.
Śakrasena, 85.
Sakri, 57.
Śākta, 5.
Śākya, 114.
Śālapakṣa, 7, 53.
Sāmanta, 104.
Śambhu, 139.
Saṁghadāsa, 33.
Saṁgrāmagupta, 18, 140, 141.
Saṁkarṣaṇa, 72.
Samudrāditya, 16, 138, 139.
Samudragupta, 4, 6, 35, 36, 38.

Sandhi-vigrahika, 50.
Śāṇḍilya-gotra, 141.
Sanokhara, 16, 110.
Śāntarakhita, 93.
Santhal Parganas, 53.
Sapādalakṣa hills, 17, 136, 138.
Saptaghaṭṭa, 142.
Sarasvatyai 132.
Śārdulavarman, 6, 46, 47, 48.
Sārthadevikā, 102.
Sarvānand, 90.
Sarvāstivādin school, 9.
Sarvvavarman, 49.
Sārīputra, 126.
Śaśāṅka, 60, 61, 126.
Sasaram, 1, 16, 24, 61, 118, 120.
Ṣaṣṭhī, 101.
Saṭṭhasoma, 89.
Sattra, 13, 34, 55, 56, 96.
Saudi, 113.
Sauri, 113.
Sauryāditya, 18, 127, 128.
Sāvarṇa-gotra, 111,
Sāvarṇya-gotra, 128.
Shahpur, 7, 53.
Shahpur Tetrawan, 53.
Sīḍa, 121.
Siddheśvarī, 108.
Sidhmaka, 73.
Siharaṭha, 32.
Sikandara, 103, 138.
Śilāditya, 50.
Silao, 74.
Śilpa, 131.
Silsilā, 130.
Simhalagna, 133.
Simrāon, 15, 133.
Simvala 129.
Sindhus, 85.
Singhbhum, 129.
Sīrīmā, 28, 30.
Sītalā temple, 13, 97.
Śiva, 10, 13, 18, 19, 47, 48, 50, 67, 80, 92, 112, 130, 137, 139.
Skanda, 4, 40.
Skandagupta, 5, 39, 40.
Skandaguptabaṭa, 40.
Somapura, 12, 19, 87, 131.
Somavaṁśī, 18.
Soṇabhaṇḍāra, 38.
Soṇadāma, 16, 105, 106.
Sone-East Bank, 121.
Śopālahorā, 83.
Śoujjeka, 9, 72,
South Monghyr, 102.
Śrāvaṇa, 127, 133.
Śrāvasti-bhūkti, 11, 111.
Śreṇika, 30.
Śrīdhantamāna, 124, 125.
Śrīdharadāsa, 15, 134.
Śrīgupta, 41, 42.
Śrīmatī, 7, 51.
Śrīmitra, 121.
Śrīnagara-bhūkti, 7, 9, 75, 77.
Śrīpaṭṭa, 124.
Śrī Pratāpa, 122.
Śrī Rāhula, 50.
Śrī Rāmagupta, 18.
Śrīsaṇṇivesa, 137.
Stūpas, 8, 9, 68, 69, 74, 114.
Subhadreśvara, 7.
Subhaṭā, 19, 137.

Sucha, 7, 49,
Sudāmā cave, 25.
Śuddhodana, 65.
Śūdraka, 13, 89, 92, 97.
Suhmaka, 140.
Sumeru, 65.
Sūnahara, 16, 118, 119.
Sun, 54, 94.
Sun-god, 13, 97.
Sun image, 7.
Suphaṇḍī, 64.
Supratiṣṭhitavarman, 6, 63.
Surabhākra, 56.
Surajgarha, 40.
Sūrapāla, 10, 14, 78.
Sūrya, 7, 53, 110, 153.
Sūryakara, 142, 143.
Suva, 7, 49.
Suvarṇabhūmi, 129.
Suvarṇadvīpa, 10, 77.
Suvarṇahala, 16.
Suvarṇakhaṇḍa-viṣaya, 129.
Svarṇahala, 118, 120.
Svāti-nakṣatra, 133.

T

Tabaqāt-i-Nāsirī, 122.
Tailāḍhaka, 12, 86.
Tāmralipti, 14, 124.
Tāmraparṇi, 29.
Tāntrik, 5.
Tārā, 9, 11, 19, 76, 99, 131,
Tārāchaṇḍī, 16, 118, 119, 120.
Tarka, 37.
Teghra, 140.
Tegin, 65.
Telārha, 12, 86.
Tetrawan, 88, 99.
Ṭhakkura Dedabha, 117.
Ṭhakkura Śiva, 117.
Ṭhakkura Śrī Sujana, 122.
Thāneśvara, 7, 61.
Ṭharuka, 81.
Tikina, 8, 65.
Tikuka, 91.
Tilothu, 16, 118.
Tinnevelly, 29.
Tīrabhūkti, 10, 13, 56, 80, 94.
Tiṣṭihala-pāṭaka, 56.
Tiṣyāmratīrtha, 59.
Trikāmala, 31, 32.
Ṭulṭaicha-Śarman, 116.
Tippera, 12.
Tuṅga, 127.
Turk's duty, 117.
Turki tegin, 8.
Tutrahi Falls, 117.

U

Ucha, 81.
Udayamāna, 14, 124, 125.
Udayarāja, 121.
Udayasena, 62.
Udāyin, 3, 31.
Uddaṇḍapura, 0, 11, 12, 78, 81, 105.
Ugra Bhairava, 60.
Ujjain, 3, 32.
Ujjaka, 72.
Ujjala, 67.
Ujvala, 8.

Umā-Maheśvara, 82.
Upagupta, 48.
Upātto, 129.
Uren, 100, 101,
Uṣīya-grāma, 128.
Utakva, 109.
Utīmarāka, 95.
Utkala, 10.
Uttarāmā, 8, 68.
Uttaramānasa, 13, 97.

V

Vachchha-gotra, 115.
Vaḍagrāma, 116.
Vaḍḍeśvara, 120.
Vāhiravaṇa, 73.
Vaidyanātha temple, 53,
Vāgīśvarī, 84.
Vainyagupta, 43.
Vairadeva, 38.
Vairochanasiṁha, 82.
Vaiśākha, 36, 41, 64, 80, 82, 101, 102, 113, 119, 136.
Vaiśālī, 1, 3, 4.
Vaiṣṇava temple, 62.
Vājasneyi śākhā, 45.
Vāji vaidya, 89.
Vajrapāṇi, 90
Vajrāsana, 50.
Vākpāla, 10.
Vākpatirāja, 8.
Vālgudara, 15, 69, 70, 90, 98, 102.
Valiyaka-viṣaya, 11, 111.
Vallabhādevī, 79.
Vaḷḷapalli-grāma, 128.
Vaṇathiam-pātharapura, 130.
Vaṅga, 15, 16, 106.
Vaṅgāla, 12, 87.
Vapīya cave, 26.
Vapīyaka cave, 26.
Varāha, 52, 54.
Varāharāṭa, 75.
Varāha-Viṣṇu, 7.
Vārāṇasī, 130.
Vardhanas, 7.
Vārendri, 14.
Varṇamāna, 14.
Varṣa-Vardhana, 125.
Varuṇasvāmin, 7
Vāruṇikā-grāma, 54.
Vāsāgārika, 98.
Vaśiṣṭha, 131.
Vaśiṣṭha-gotra, 107.
Vāsudeva, 138.
Vasudhārā, 19, 83, 137.
Vasukāvartta, 94.
Vasumitra, 126.
Vaṭeśa, 13, 92.
Vaṭeśvara, 125.
Vaṭeśvarasthāna, 106, 125.
Vāṭṭho, 12.
Vaṭukā, 83.
Vedāthikā, 47.
Vedāthikā-kubhā, 27.
Victoria and Albert Museum, 108.
Vidyādhara, 65, 107, 108.
Vidyāpati 15, 135.
Vigrahapāla III, 10, 12, 13, 14, 91, 92, 93, 94, 95, 96, 97.
Vihāra, 9, 74.

Vihekarāṭamiśra, 75.
Vijayachandra, 16, 18, 120, 122.
Vijayāditya, 13, 94.
Vijayasena, 14, 15, 16, 106.
Vijjala, 6.
Vikhākā, 9.
Vikramadevī, 98.
Vikramāditya, 129, 130.
Vikramaśīla, 12, 105.
Vikramaśīla Mahāvihāra, 15.
Vimāna, 106.
Vimūrti, 130
Vinitesvara, 62.
Vipula hill, 3, 30.
Vipulaśrīmitra, 19, 131.
Viradeva, 9.
Virājoguha, 35.
Virājoguhasvāmin, 34.
Viśākhā, 9, 70.
Viṣṇu, 11, 13, 14, 19, 40, 46, 51, 52, 79, 94, 132.
Viṣṇudatta, 34, 35.
Viṣṇugupta, 43,
Viṣṇugupta II, 7, 55, 56.
Viṣṇupada temple, 11, 13, 107.
Viṣṇuśarman, 35.
Viṣṇu temple, 34, 35.
Viśvāditya, 13, 89, 92, 94.
Viśvajhoprī cave, 25.
Viśvambhara, 132.
Viśvarūpa, 13, 89, 92, 93, 94, 97
Vyāghra, 77, 128.

W

Warisaliganj, 51.

Y

Yajñasena, 18.
Yajñavarman, 6, 46, 47, 48.
Yajñeśagupta, 141.
Yakhe Achusaṁgika, 31.
Yakhe Sanatananda, 31,
Yakṣa image, 3, 31.
Yakṣapāla, 13, 14, 98, 102.
Yamanīuṇḍa-grāma, 128.
Yāmyā, 56.
Yaśāditya, 128.
Yaśomatīdevī, 61.
Yaśovarman, 7, 64, 65.
Yatis, 79.
Yavanas, 122.
Yeṣṭha, 120.
Yuktas, 2.
Yūpa, 40.

83463



Plate I



Plate II

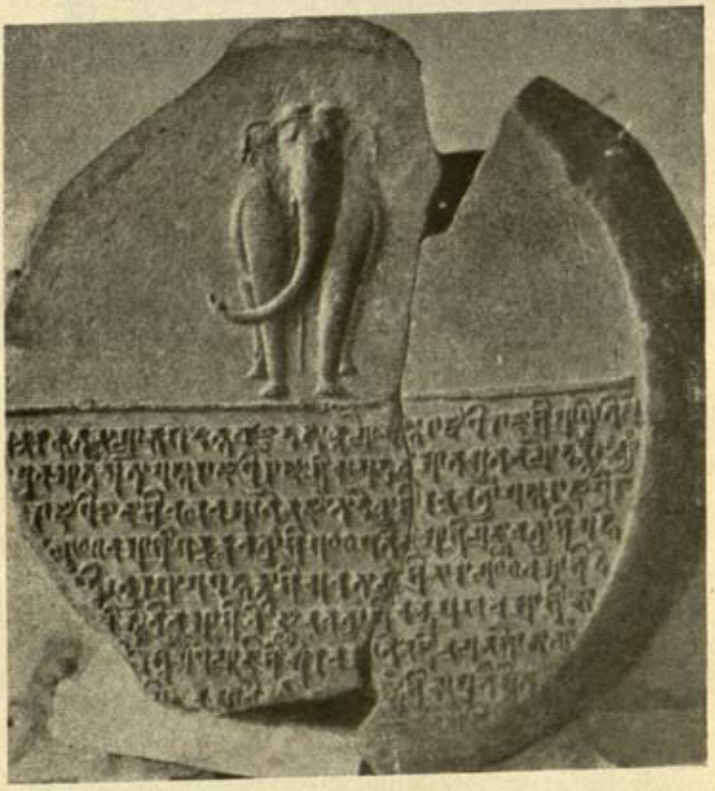


Plate III



Plate IV

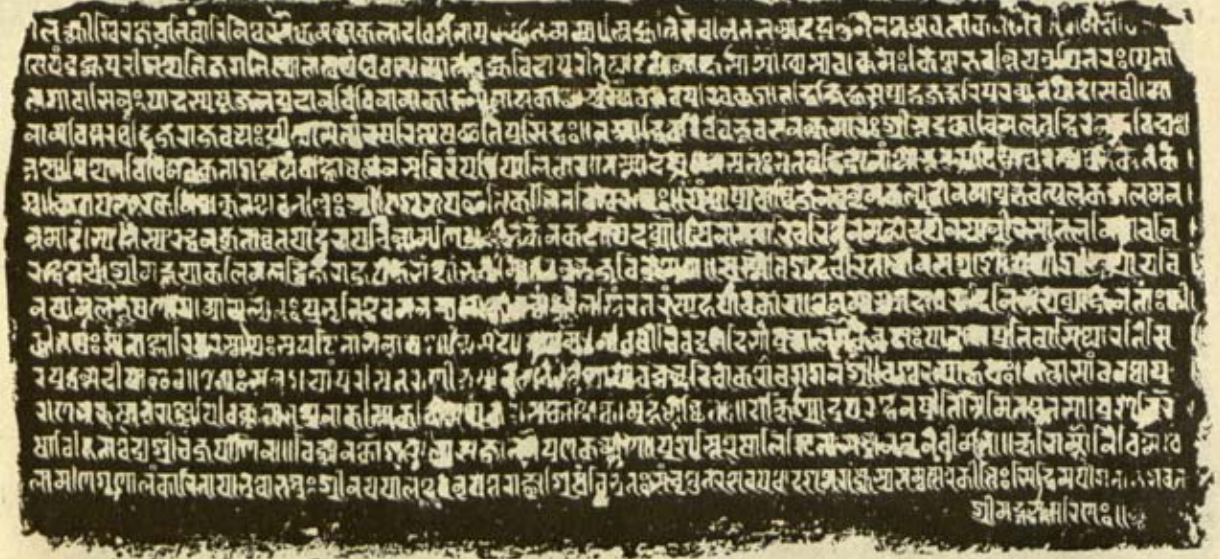


Plate V

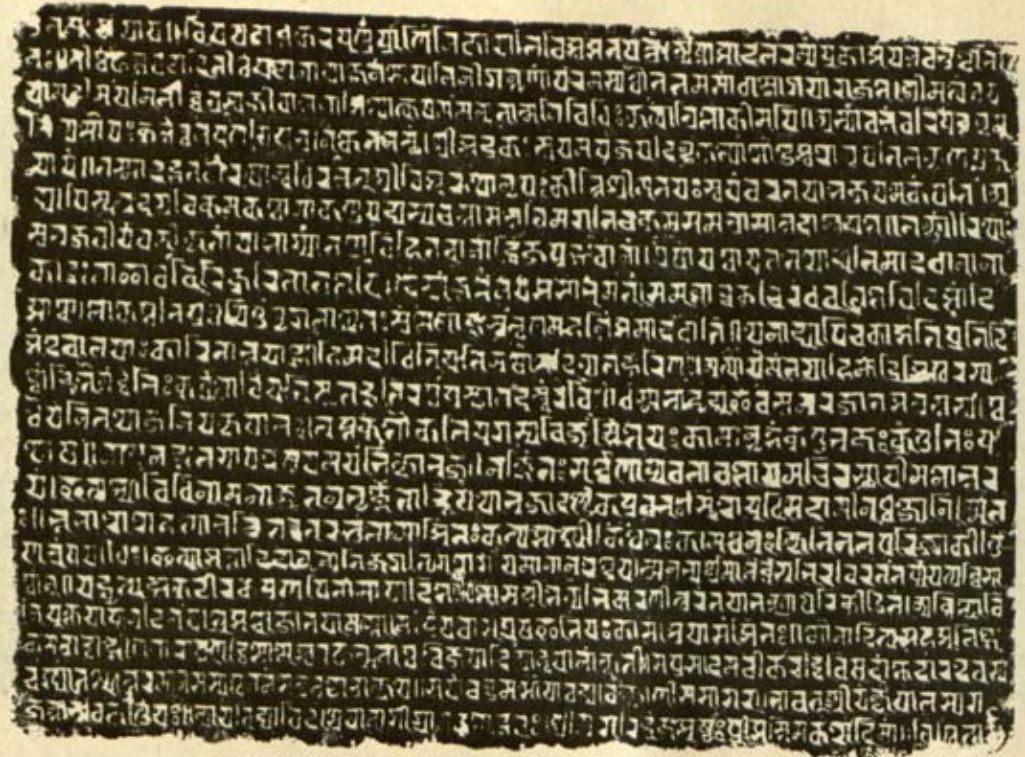


Plate VI

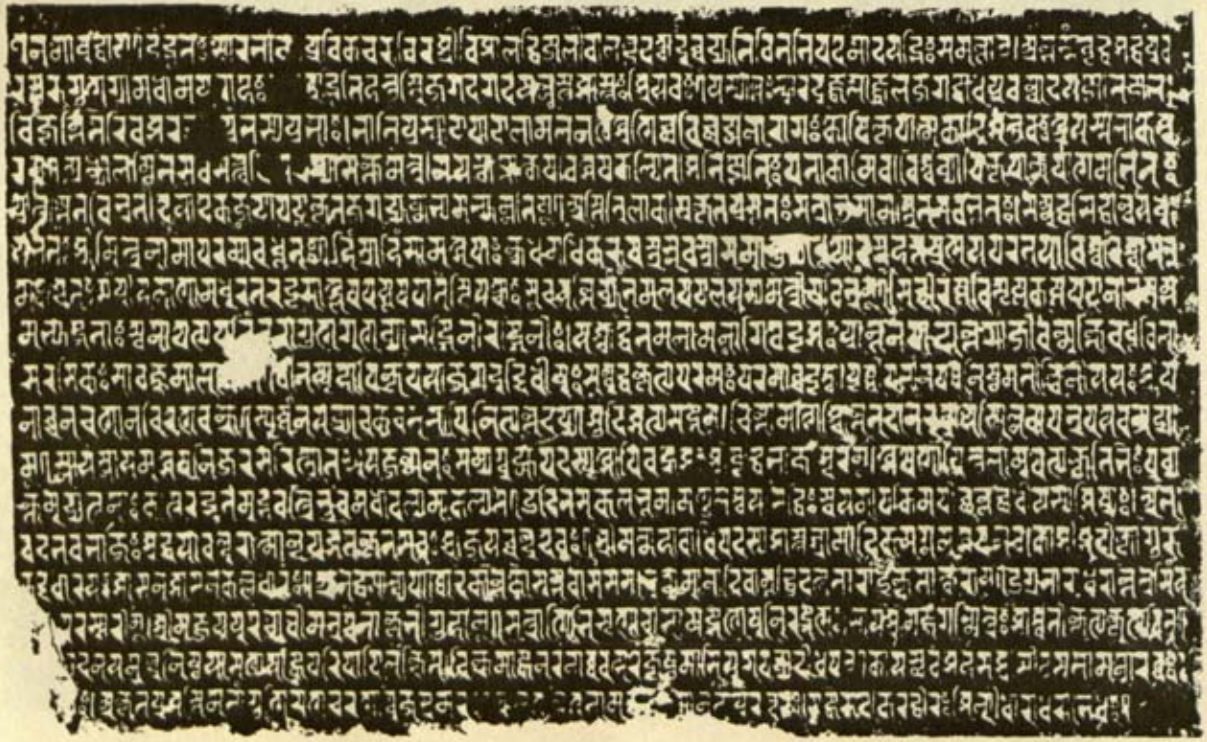


Plate VII

Plate VIII



Plate IX



Plate X



Plate XI

83463
Bihar

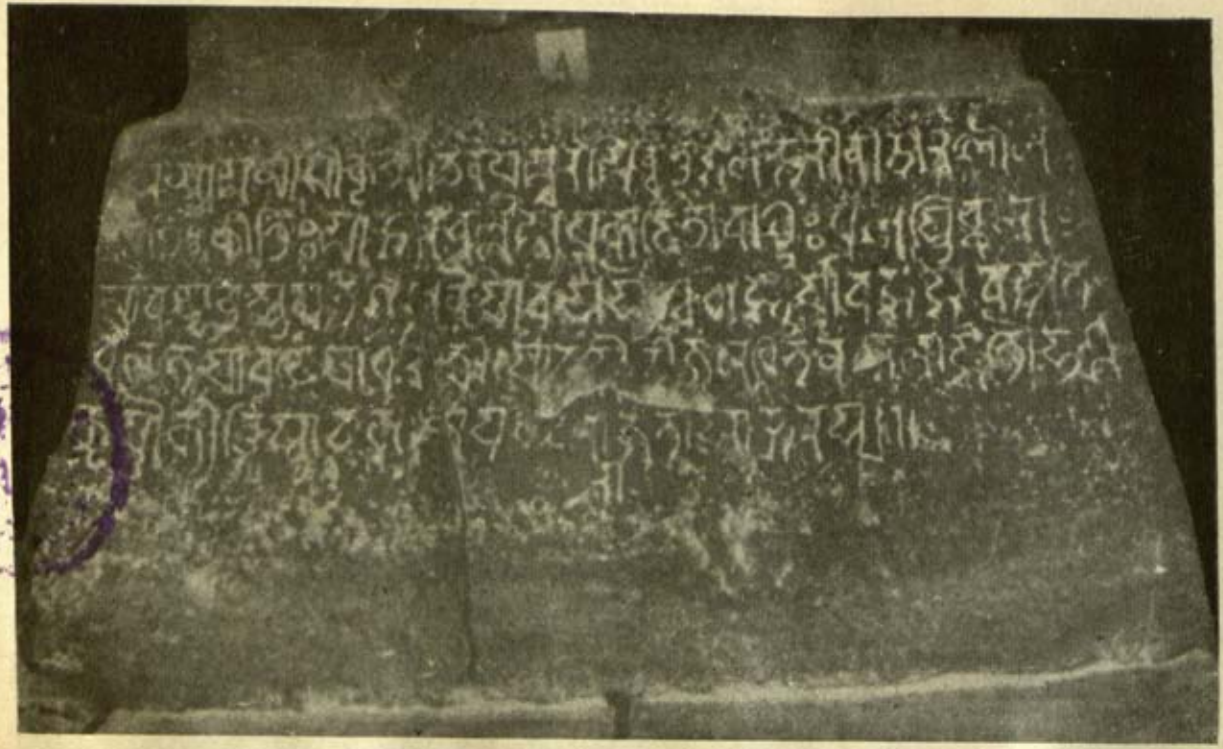


Plate XII

CATALOGUED

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.